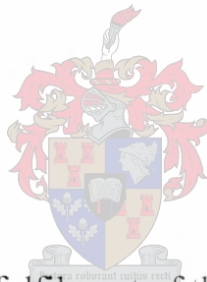


DISCERNING CONGREGATIONAL GROWTH:

A case study – Vineyard Christian Fellowship Tygerberg,
1992-2000 with special reference to leadership



Study paper presented in partial fulfilment of the requirements for the degree
Master of Theology (Practical Theology, Ministry) at the University of
Stellenbosch

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Stellenbosch
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(i)

I the undersigned hereby declare that the work contained in this study is my own original work and has not previously, in its entirety or in part, been submitted at any university for a degree.

Date:

(ii)

Abstract

The basic premise of this study is that when a comprehensive analysis is made of the Vineyard Christian Fellowship Tygerberg's current status and growth, it will provide a sound basis for discerning that growth. This will in some measure open the way for the leadership of the congregation to be able to make decisions for the future that are better informed and more aware of the way God has worked with the congregation thus far. This in turn will hopefully keep the congregation on the path to further growth toward maturity.

The research has been structured in such a way, that it conforms to a practical theological framework and attempts a description of the current reality of the congregation by means of a mechanical, cultural and leadership analysis. A practical theological ecclesiology follows in order to provide the basis for a correlational hermeneutic. After analysis and reflection, possibilities for future strategies are proposed.

Opsomming

Die basiese uitgangspunt van hierdie studie is dat wanneer 'n goed gefundeerde gemeente analise van die 'Vineyard Christian Fellowship Tygerberg' se huidige status en groei gedoen word, dit 'n gesonde basis vir oordeel oor die groei van die gemeente sal gee. Dit behoort tot 'n mate die weg te baan vir die leierskap van die gemeente om beter ingeligte besluite rakende die toekoms van die gemeente te neem omdat daar dan 'n bewustheid is van God se werking in die gemeente tot dusver. Hopelik sal dit ook die gemeente help om voorts op die pad van groei tot volwassenheid te bly.

Die navorsing is so gestruktureer dat dit 'n praktiese teologiese raamwerk gebruik en poog om die huidige realiteite van die gemeente deur 'n meganiese, kulturele en leierskap analise te beskryf. 'n Praktiese teologiese ekklesiologiese uiteensetting volg wat moet dien as die beginpunt van 'n korrelatiewe hermeneutiese proses. Moontlike strategieë vir die toekoms word voorgestel nadat analise en refleksie gedoen is.

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Chapter 1

Research Problem and Design.

1.1 Introduction.

The Vineyard Christian Fellowship Tygerberg (VCFT) is in a period of change and transition and is in need of a clear headed assessment of its current status in order to move forward with confidence. Beginning in July 1992 the writer of this paper took up a position as senior pastor of the congregation. That period of ministry comes to a close in December 2000. This moment of transition has led to reflection on the nature and significance of the past eight and a half years, both for the writer and for the leadership of the congregation. Questions regarding what has been accomplished, and where the strengths and weaknesses lie, have been raised and it has brought to the surface two related concerns. The first concern arises out of the process of reflection that is taking place throughout the congregation. One of the more visible and extrovert persons in the congregation has made it clear that he feels this period of ministry has been very successful, a subjective judgement possibly influenced by his own circumstances. In his assessment the congregation has grown because of the good preaching and a friendly loving atmosphere. It is an assessment that has proved attractive to a number of members, partly perhaps because of who made it, but also because it seems to resonate with the way that they feel. The concern is that 'off the cuff' assessments are not based on a careful look at the situation in all its complexity and may in fact not be accurate, or be only partially true. The second concern arises out of the first. If this assessment becomes generally accepted it may lead to a 'business as usual' approach that may not necessarily lead to congregational health or growth into the future.

The writers concern in this paper is to assess the current status of the congregation in order to ascertain whether:

1. The congregation has really grown.
2. If so, in what areas and how? (specifically in the area of leadership)
3. Are there any indicators from the research as to why the congregation has grown?

To this end this paper will attempt a brief description of the congregational status by the end of 1992, which will be followed by a more comprehensive congregational analysis for the year 2000. This will

be presented with a more specific description of the leadership theory, structure and development at VCFT.

The concept of discernment is pivotal for this study, and for our purposes Guder gathers most elements into his description: 'Discernment is a process of sorting, distinguishing, evaluating, and sifting among competing stimuli, demands longings, desires, needs and influences, in order to determine which are of God and which are not. To discern is to prove or test what is of the will of God – what is good and acceptable and perfect' (Rom 12:2)...It is the role of the Spirit to convict, convince and lead those who profess faith in Jesus Christ into God's truth. Discernment requires this guidance because God acts and speaks in and through the ambiguous circumstances of worldly life.' (Guder 1998:172-173). Hendriks describes a more forward looking aspect of discernment as 'a process in which the faith community depends on the Holy Spirit's initiative to lead the community in discovering God's will in order to take part in God's missional praxis.' (Hendriks 2000:63). In this specific context discernment is the process of analysis, evaluation and interpretation of the past and present to understand how the Spirit of God has led this congregation to this juncture in its history. It takes cognizance not only of spiritual dynamics but also of political, economic and social dimensions in varying degrees. The concept of congregational growth has both qualitative and quantitative aspects to it. In the quantitative sense it means a simple statistical increase, for example in the number of members or ministries in the church compared to 1992. In the qualitative sense it means a deepening or maturing, for example with regard to individual spirituality or reconciliation. Vineyard Christian Fellowship Tygerberg (VCFT) is a congregation situated in the Tygerberg area of Cape Town's northern suburbs. It is a predominantly white, English speaking, lower / middle income group. Almost half of the congregation are ex-pentecostals / charismatics with a large number from Afrikaans reformed and Methodist backgrounds. They are generally from the conservative side of the spectrum politically and socially and are committed and faithful, regular at worship and cell group. The time span chosen, 1992-2000, is the period of ministry this writer has exercised as senior pastor in this congregation. Special reference is made to the issue of leadership and leadership development for two reasons. Firstly, it is vital to discern what is happening with regard to leadership and its ongoing development in order to make adjustments to the power structure and the process of raising up and training future leaders. Secondly, in a wider sense, it is important for the leadership to continue to learn to

discern with greater clarity, so as to exercise their leadership responsibly. (cf. Chap 3 introduction for pivotal nature of leadership).

1.2 The Research problem and Hypothesis.

1.2.1 The problem statement

How does the leadership of a congregation understand what God has done in their midst so that growth may be pursued?

This research problem comes from the conviction that the statements that have been made about congregational growth, when accepted as fact without ever being tested, can become uncritical assumptions that may inhibit future growth and influence a sense of complacency amongst congregational leaders.

1.2.2 Hypothesis

This study is based on the hypothesis that in discerning ‘how’ the congregation has grown, especially in the area of leadership, it may be possible to understand ‘why’ it has grown. It might then be possible to equip the leadership of Vineyard Christian Fellowship Tygerberg to make informed decisions regarding the future and to prevent potentially inaccurate generalizations about the current status of the congregation from hindering further growth.

1.3 Purpose.

The purpose of this study is firstly to satisfy my own curiosity, to bring closure to a period of ministry and to be able in some way, to evaluate areas of growth / strength or weakness that need to be addressed. To that end the initial impetus for the study was self-initiated but obviously has wider implications. The second aim therefore is to provide a document that will form the basis for the leadership of VCFT to be able to discern the status of the congregation.

1.4 Research Methodology.

Practical theological research may have many aspects in common with human science research in general, but there are aspects of it which are unique to the field. In order to create a context for this paper's methodology, we will first define practical theology and explain what it is about. Then after explaining its hermeneutical correlative quality we will describe how practical theology is done.

Fowler defines practical theology as:

‘Critical and constructive reflection by communities of faith
Carried on consistently in the context of *praxis*,
Drawing on their *interpretations* of normative sources from scripture
and tradition
In response to their *interpretations* of the emergent challenges and
situations they face, and
Leading to ongoing modifications and transformations of their
practices
In order to be more adequately responsive
To their *interpretations* of the *shape* of God's call to partnership.’
(Fowler 1995:4)

Simply put it means that practical theology is a hermeneutical activity that correlates three distinct realities: the praxis of a triune, missional God; His body, the church; and the context of these two, the concrete reality of time and space. It is the interpretation of the church and society in light of the past (scripture / tradition), the present (the discerned will of God in the present situation) and the future (the eschatological hope of the coming Kingdom) leading to a re-defined praxis (actions and strategies that are transformative)(Hendriks 2000:8). The process of actually doing practical theology has four steps:

1. A description of present reality, both congregational and societal where necessary (Chapter 2 & 3 below).
2. An examination of scripture and tradition (Chapter 4 below).
3. A conversation takes place between these two realities (Chapter 5 below).
4. This all leads to a transformed theory of ministry and then finally to action – vision and strategy (Chapter 6 below).

The hermeneutical approach is chosen because it ‘...does not usually provide a ‘sharp’ picture of religious reality, but it provides a drawing of the history and the background of churches and church members, and it gives insight into peoples’ values and norms. Moreover, it is open to more

traditional methods and approaches in theology and is able to build bridges between biblical explanations and interpretations of the present reality.' (Dingemans 1996:89).

With the above in mind, the five dimensions of human scientific research formed a matrix for this paper.

The sociological dimension: As stated above this paper was initiated by the writer and forms part of the requirement for a M.Th. degree in practical theology. The writer is a white, South African male in his mid forties, well educated with a Presbyterian background and training but with fourteen years of ministry in the Assembly of God. He also has approximately four years in industry, in the personnel field and has been senior pastor of VCFT for the past eight and a half years. The congregation itself is defined in the introduction (1.1 above) and in more detail in Chapter 2 and 3 and it forms the appropriate unit of analysis for this study. The individual members that make up that unit were measured as parts of a whole (mechanical analysis) and when interviewing members for the cultural analysis (and the leadership component) they were always referred to the wider context of the congregation and how they perceived it. In this way, the problems inherent in the ecological fallacy were avoided. Similarly, reductionism is also avoided by looking not only at the theological aspects of congregational life but including data on economic, social, and political aspects (time-line and mechanical analysis).

The ontological dimension: For the purpose of the paper a cross-sectional study was conducted on the congregation in 2000 (a mechanical, cultural and leadership analysis) and contrasted to observations regarding the congregation as it was in 1992. So, although it is not a longitudinal study, the writer had the advantage of being intimately involved with each step of the process of congregational growth over the past eight years and has therefore observed first hand all the developments described.

The teleological dimension: The paper begins from a descriptive base in order to attempt an explanation of the current situation.

The epistemological dimension: It will be shown further below in the methodological dimension how the data was collected. The reliability of the quantitative data was corroborated by at least three people who have access to not only the congregational lists but also pastorally to the entire congregation. The qualitative aspects of the research were not included unless they were raised on more than one occasion during the interview process. The degree to which there was overlap, or in which an issue came up repeatedly, were obviously given more weight.

The methodological dimension: As mentioned above the nature of the research made both quantitative and qualitative elements important.

- The collection of data: a variety of methods were used. Address lists of the congregation were analyzed, a questionnaire was constructed and used as the basis for the two separate processes of interviews. Some of those interviews were done individually, some in pairs and on one occasion as a group. The historical time-line of the congregation was done as a group exercise. Personal observation also forms a large part of the document. The introduction to Chapter two deals with this issue in more detail.
- Analysis: is partly statistical but mostly practical theological.
- The inductive method has been used in this paper.

The aim of this research is both personal and for application, where applicable, to the VCFT. Whatever wider implications it may have were not specifically part of its design.

1.5 Chapter overview

This study falls into six main parts:

- Chapter 1. Contains the theoretical and methodological assumptions and processes that under-gird this research.
- Chapter 2. Begins the process of congregational analysis with an assessment of the congregation in 1992. It continues with an explanation and an assessment of the methodological approach to a comprehensive analysis of the congregation in 2000 from a mechanical and cultural perspective which follows.
- Chapter 3. Continues the process of analysis of the congregation in 2000 with an in depth look at the leadership of VCFT. It begins with a practical theological theory of leadership for VCFT. It then explains the operations and power perspective of leadership and ends with a look at leadership development. Chapters 2 and 3 form the first step in doing practical theology (cf. 1.4 above).
- Chapter 4. Is a practical theological ecclesiology for VCFT as the second step in doing practical theology (cf. 1.5 above).
- Chapter 5. The beginnings of a dialogue, a correlational hermeneutic. Initial analysis and reflection (step 3).
- Chapter 6. Where to from here? Some conclusion and strategies (step 4).

Chapter 2

Congregational Analysis: Past and Present.

The goal of this chapter is to give an overview of the situation as it was in 1992 and then move to a more comprehensive congregational analysis (Ammerman (et al) 1998; Hendriks 1992) of the year 2000 to provide grounds for an assessment. The congregational analysis will be both a mechanical and cultural one.

2.1 VCFT 1992

At the end of 1991 Malcolm Day stepped down as senior pastor of the congregation after approximately sixteen months in the position. He had been ill-equipped both in terms of leadership skills and also in terms of ministry skills and had been unable to manage a large congregation. By the time the writer assumed his position as senior pastor in July 1992, the elders had been running the congregation for more than 9 months, assuming all the preaching, pastoral and other responsibilities. Membership numbers were declining rapidly, there was an overdraft of approximately R40 000 and the bond on the existing buildings, that at one time had been as low as R100 000, had been increased to almost R200 000. The buildings themselves had not seen maintenance of any description for almost 12 years. The general air of disrepair and decay in the buildings was reflected in the congregational life. There was a lack of direction and a low morale that pervaded the entire congregation. Gossip and negative talk was rife, and with an effective leadership vacuum there had been several people who had tried to establish their own agenda. It did not take long to realize that the patient was extremely sick and in need of immediate surgery if a slide into total chaos was to be avoided. At the end of July 1992 the writer asked all elders, deacons, worship leaders and musicians, the Sunday School teachers and secretary to stand down. Cell groups were shut down as was every other area of ministry in the life of the congregation. The only area that continued was the finance team that had been reduced to 3 members. For the next 9 months the only congregational activity was Sunday morning worship, in which the writer led worship acappella and preached, a small mid-week meeting, and a very small youth group on Friday evening. By the end of 1992 the congregation was around the 130 mark, with approximately 80-100 at

worship on any given Sunday. (No accurate records exist of this period of the congregation's life. An address list from early 1992 still had 255 adult and 150 children recorded. There are several problems with this. Firstly, as close as can be ascertained in speaking with people involved during this period, the list had not been updated (purged) for well over a year which means that it is more or less the same list that was existent at the beginning of M. Day's pastorate. Significant attrition had taken place since then. Secondly there was no clearly defined membership policy at that point and anyone who came more than a few times to worship (or even sporadically) was included. During this writer's initial pastoral visits, several people indicated that they were actually members of other congregations who came occasionally for the worship.)

The 9 month period to mid 1993 was one of intense pastoral/home visitation. During the second term of 1993 a process of restoration, rebuilding and restructuring began.

2.2 Congregational Analysis 2000 (Hendriks 1992: 128-133)

2.2.1 Approaches to Mechanical and Cultural Analysis.

□ Observation

The writer's tenure with the congregation has been eight and a half years, much of that time as the only pastoral person. I personally have an intimate knowledge of everyone who has been in the congregation for more than three years and a fairly good grasp of the situation of almost all the new members. As stated above, shortly after my arrival in the congregation all the operational and power structures were completely dismantled (except for Sunday morning worship and a small finance team and a mid-week meeting). All the existing structures and ministries have been carefully built up from nothing. As a result I have a detailed knowledge of why everything is as it is and the process that has brought us to this point. I have also relied heavily on five other staff members for the statistics of the mechanical analysis as they have detailed knowledge of every person in the congregation.

□ Interviews

▪ Mechanical Analysis

The basic data gathering for the statistical part of this analysis was taken directly from the membership list. Issues such as number of households, sex, racial category etc. were merely a matter of counting. Issues such as how long people had been in the congregation, educational and previous church background were a 'pooling' of knowledge between myself and five other staff members who have a combined 55 years in leadership and pastoral positions in the congregation. The interview process took the form of many one on one discussions, as well as several small groups of three or four. On two occasions, once at the beginning of the process and once at the end, all six of us met to discuss areas still needing clarification. I decided to use the 'hands – on' knowledge of these people above a questionnaire for two reasons. Firstly they have the bulk of the data that I was looking for and a questionnaire to capture all this would have been too long. Secondly I felt this process would highlight areas where a questionnaire could be used more effectively at a later date.

▪ Cultural Analysis

In all, 12 people were interviewed, two couples, two individuals, and a group of six. The couples and the two individuals all come from the Durbanville area (2 female, 4 male, 1 Afrikaans, 5 English, all white), while the group interview was people from Parow, Edgemoed, and Goodwood (4 female, 2 male, 2 Afrikaans, 4 English, all white). The list of questions was given to all the interviewees a week before to give time for reflection. During the interviews, questions that had arisen from the time-line exercises were added in as well as exploring interesting issues that were raised. In addition two questions were asked at the end of each interview that were intentionally not part of the question sheet so that 'reactionary' answers would be given. These questions were 'What do you like about the church?' and 'What don't you like about the church?' Once the questions had been established I also tested some of them in a leaders group and asked some of the leaders for comment informally in social and other situations.

□ Time-line (see Appendix 2)

The time-line exercise was intentionally the first in the process and was used as a basis and framework for all further data gathering. The initial group of five persons was invited and primed regarding the purpose of our meeting so that they could think ahead of time about significant events, dates and people and what they all meant. I made it clear that I wanted to deal with three objectives. Firstly to simply establish important facts, dates, names from the church's history. Secondly to put these facts in the context of socio-political and economic events on a national as well as a local level. The third objective was to hear what their interpretation of all these events was, what they thought was really happening. The people involved with this initial exercise were chosen from the Brackenfell / Bellville areas and had all been in the congregation longer than 14 years (one as long as 30 years – a total of 117 years in the congregation). After the results of the initial meeting were formalized four more interviews were held with individuals who have been part of the congregation for more than 8 years, (one each from Durbanville, Brackenfell, Kuilsriver and Kraaifontein). Of the nine people in total involved with the exercise all were over 40 years of age, 6 were female, 3 male, 6 were English and 3 Afrikaans. All of them were white. A further, more informal process of enquiry took place at various levels of congregational life over a period of approximately 8 weeks.

□ Archival

The reason that my approach to the congregational analysis took the shape it did was in part motivated by the fact that there has never been a high value placed on keeping records of any kind in the congregation. Apart from some rudimentary financial records there are no other documents older than 5 years. Periodic house keeping over the years had disposed of all 'that junk that was cluttering up the place!'. The result is no formal records. There were however some surprises which I will deal with later.

□ Questions (see Appendix 1)

The three questions for the time line exercise are given above. for the mechanical analysis a number of standard questions were asked regarding demographics, finance, commitment levels. There were some questions that related specifically to exploring the nature of this congregation, for example: distance traveled to get to church, distribution by area, cell group involvement, previous church background and visitors, to name a few. The questions for the interview process for the cultural analysis, were put together in such a way as to look for the large and small traditions of the church and that out of that would flow discussion of symbols, stories and where we were going as a congregation. Some of the questions were purposefully ambiguous so as to allow answers that were somehow not directed by the question. Question 18 for example produced a completely different response from the group than it had from any other interview. In order to add depth to this study and to focus on the leadership dimension, a further fifteen interviews were conducted with members who are in significant leadership positions (2 from the leadership team, 2 from the finance team, the overall worship co-ordinator, 8 cell group leaders, 1 staff member and a person from the Sunday School leadership team: 12 English, 3 Afrikaans; 8 male, 7 female; all white). Again the same questionnaire was given ahead of time for reflection. The answers given in the interviews were again tested in wider leadership forums.

2.2.2 Weaknesses of the Process (Problems)

- When we drew up the time line it was interesting to see how long it took for the first coloured family to join and how much longer until the first black family became members. This, together with an analysis of the visitor profile and the interviews, revealed a growing number of visitors of colour, who are not members and either come casually or drift away. By May of 2000 9.4% of the congregation were people of colour yet none of them feature in this analysis. None of them are in leadership positions. We need to look at reasons why this is so and also explore what made some of them 'stick' while others have not, and what attitudes do they experience to their 'blackness'.

- No one under the age of 24 and only 8 people under the age of 30 were involved in the process. This is possibly because one is not only looking at the current situation, but also the past 8 years.
- The initial research for the time line was done with people mainly from Brackenfell / Bellville, and the interviews with members from the Durbanville / Parow areas. This was rectified in the second round of interviews with the leadership group. Another observation was that all the interviews were weighted towards people who were upper/middle income, the higher end of the educational scale (cf. graph 2.3.9.14) who have been in the congregation for some period of time. The results therefore probably 'lean' more toward the more articulate sector of the congregation.
- Not enough members who have been in the congregation for less than two years were involved. (Had I done so it may have given a good indication of how well we communicate)
- The interview process worked well with individuals and couples but I found the group interviews difficult to keep focused on what was at hand. They wanted to keep going off at a tangent and then asking me all sorts of questions.
- One of the problems we encountered, apart from the huge lack of 'official' documentary evidence, was that when material did surface it was generally not dated and therefore took a great deal of time to work out which year it was from before we could utilize it.
- Comparisons, or assessment of the growth / decline of the church, year to year, are very difficult (in some cases almost impossible) to make because of the lack of accurate records.
- Allied to the above is the fact that there have been shifts in policy regarding membership over the years making it even more difficult to analyze.

2.2.3 Some initial observations

□ Process

One of the surprising aspects of the process was the assumption that there were no archival resources because we had none on hand. As the process unfolded people have come up with old address lists, church magazines, bulletins and newsletters, and there is, no doubt, still a lot more that will surface. The most interesting and significant is a lady who has been part of the congregation for over 25 years (except for a 3 year period of intermittent attendance) and has a record of every service of worship she has attended, the date, who preached, the Scripture readings and a summary of the sermon.

□ Data

▪ Mechanical Analysis

The first interesting issue comes from the ministry strengths and weaknesses over the past 20 years (cf. mechanical analysis below 2.3.4). Teaching and pastoral care (counseling) have been the dominant ministry focus. To a large extent the congregation has been influenced by this and remains largely 'self-focused'. Very little emphasis has been placed on evangelism or the 'poor' and is still a problem area in the life of the congregation. The strategic planning process highlighted both of those issues as Key Focus Areas (cf. Ap.6 - 125; Ap.8 - 127) but little has been achieved in the last 18 months. The other interesting fact was how little there is by way of art or symbols in the building. With regard to the statistical data, it put to bed some untested assumptions. An initial assumption was that we had more coloured members but it turns out to be only 8.6% of the congregation. This led to a long hard look at why. The number of single people was also a bit of a surprise and revealed an area that we could not only care for specifically but also look for ways to open it up as an opportunity to attract others. I knew we were a widely scattered group – it has posed problems in the past to developing community – but items 2.3.9.12 and 2.3.9.13 served to highlight just how spread out we are, 36% live beyond a 7km radius from the church, many much further. Another assumption made, uncritically, was that most of

the people who were part of the congregation in July 1992 when I arrived had moved on for one reason or another. It certainly felt like that, some of them were significant and influential. I was truly surprised by the results of 2.3.9.11. It turns out that 31.8% of the congregation now has been here for the past 8 years or more. The other interesting feature was the period 3-5 years where 33.3% of the congregation joined. There are a number of factors that caused this, but the two most significant are that stability in the congregation had been restored and an intentional process of welcoming and integrating people started during this period. The period 1-3 years presents us with somewhat of a mystery. Over the past few years there has been a concerted effort to address the role of women in the life of the church. Given the background of the congregation it is a significant issue. The reason I divided the statistics into male and female (and adult, child), where appropriate, is because these are important issues we need to monitor. Table 2.3.9.20 shows progress except in the 'power' areas of the financial team, leadership team and cell leaders. Previous church background (2.3.9.23) was perhaps the most imprecise aspect of the data (together with educational background 2.3.9.14). Both would need a proper questionnaire to get truly accurate details, but the reason I looked at church background was to determine what historic or denominational background our members have. We have not existed as Tygerberg Vineyard for more than 6 years so everyone has come to us from somewhere. I was trying to see what it is that they bring with them.

- Time-line

The third objective of this exercise was to gather comment on how the actual events were interpreted. The first thing that became apparent was that a common story has developed with a common interpretation. The three striking examples of this are 'the vote / split', the 'M. Day / elders' debacle and the 'Roddy disaster', all traumatic events or processes. The stories that have evolved around these events are almost identical, as was the 'reading' of the event. It appears that these 'large' events are spoken through at great length and became almost part of the mythological fabric of the church life. The second interesting observation surfaced during the interviews with people who had not been members when those events took place.

What I found was a harmonizing of all the stories of the past to form a composite story. On one occasion the person was talking about aspects of all three events as though it were one incident. Another interesting / disturbing issue highlighted by both the time-line and the interview process was how self-focused most people are. An event in the economic / political / social arena must either be very significant (i.e. the elections of '94) or it must touch the individual's life directly (i.e. interest rates 1988 and 1999) before it registers as important. The time-line exercise produced almost no recollection of events in the wider community or nation. In the interview process questions 22 and 24 produced on the whole, vague and non-committal answers.

- Cultural Analysis

The major flaw in the execution of this exercise was the similarity of the people interviewed. It should have had some younger and newer members, some who were not as educated and certainly some people of colour. In order to rectify this in some measure I tested some of the questions on a wide variety of people without informing them of what I was doing and formed a high degree of correlation with the responses from the formal interviews. It appears that the cultural analysis can be gathered together under four headings. They are what I have called 'warmth' (a particular style of relating to one another); 'purpose' which involves strategic planning and leadership; 'stability', and what we call 'shift', which appear to be what God is doing and where He wants to take us. These four issues are discussed in greater detail later on in this document.

2.3 Mechanical Analysis (Ammerman (et al) 1998: 132-166; Hendriks 1992: 134-138)

2.3.1 How congregation started:

Vineyard Christian Fellowship, Tygerberg has been so-called since 1994 but has a history that goes back formally to 1971. The Assembly of God in Bellville had broken up and towards the end of 1971 it was decided to amalgamate a mixed language small group from Parow with an English language group from Durbanville. The meetings were held in a building in Van Niekerk Street until the end of 1980 when they moved to the

current building in Bellbusk Crescent, La Rochelle, Bellville. In November 1982 the congregation voted to leave the Assembly of God and became an independent congregation called Tygerberg Celebration Centre, (TCC). There is a further name change in 1985 where it becomes Tygerberg Christian Community (still TCC). Finally there is the move to the Association of Vineyard Churches which takes place early in 1994.

2.3.2 Where situated:

The building is situated 200m from the Old Oak Road off ramp from the N1. It borders on Old Oak Road and is a few metres from the Frans Conradie / Old Oak intersection (although access is from neither of these roads, but from Bellbusk Crescent, it is clearly visible from both). This makes it easily accessible to people from some distance with relative ease.

2.3.3 Ministers during various periods of the congregation's life:

Assembly of God, Bellville: 1971-1982

J.S.W. Bond	1973-1979 (senior pastor)
C. Mitchell	1974-1977
A. Venter	-1975
T. L. Goddard	1976-1977
D. Morpew	1978-1990 (senior pastor)
R. Jenkins	-1979
S. Holloway	-1979
R. Nally	-1979
J. Van Zyl	1981-1989

Tygerberg Celebration Centre: 1982-1985

D. Morpew	(senior pastor)
J. Van Zyl	
D. Roussouw	1982-1985
R. Sandiford	1983-1986
P. Fox	1984-1986

Tygerberg Christian Community: 1985-1994

D. Morpew	1978-1990
J. Van Zyl	1981-1989
R. Sandiford	1983-1986
P. Fox	1984-1986
D. Flanigan	1988-1993
M. Day	1990-1991 (senior pastor)
C.R. Goddard	1992- (senior pastor)

Vineyard Christian Fellowship Tygerberg: 1994-

C.R. Goddard	1992-2000 (senior pastor)
G. Goddard	1994-2000
P. Heywood	1995-
R. Bray	1997-1997
C. Eveleigh	1998-
L. Snyman	1999-
C. Morley	2000-

2.3.4 Strengths, Weaknesses and Ministry Styles of Ministers 1985-2000:

D. Morpew:	Predominantly teacher (almost in the lecture style), lots of ideas and a willingness to risk, poor administrator / 'finisher'. Not pastoral in any sense of the word.
J. Van Zyl:	Inspirational ('prophetic') preacher, good 'people person'. Not very disciplined.
R. Sandiford:	Teaching – mostly along the lines of Discipleship, YWAM style – and counseling. Rigid, created dependant people.
P. Fox:	Teaching, pastoral, counseling – mostly involved with Bible School.
D. Flanigan:	Youth pastor, prayer, missions and the poor were all important areas he influenced while with the congregation

M. Day:	Basic teachings, some pastoral counseling. Not trained or skilled, unable to do the job.
C.R. Goddard:	Preaching, teaching, leadership.
G. Goddard:	Pastoral and counseling.
P. Heywood:	Pastoral.
R. Bray:	Youth ministries. Had so much potential but with almost no ability to relate to a group of people!
C. Eveleigh:	Youth ministries: does extremely well in most areas lacks somewhat in confidence.
L. Snyman:	Childrens ministries: strong on administration and organisation.
C. Morley:	Pastoral, teaching. 'all-rounder'.

Over the past 15 years the three dominant issues that come out over and over are teaching, pastoral-care, counseling; mostly ministries that tend to ones own needs. The result is a congregation not too concerned with others; so to get them to turn outwards in helping the poor, evangelism, mission, even prayer, has been an uphill battle. They tend to be a high-maintenance group.

2.3.5 Most important events of the last 20 years:

- 1980 Church building built and dedicated
- 1981 Cell groups begin
- 1982 'the vote' to leave the Assemblies of God
structure change to cell, congregation, celebration
- 1985 'Die Wingerd' leaves
- 1987 Loni Frisbee's visit
- 1988 Church reverts back to one congregation
- 1990 D. Morpew leaves after 12 years of ministry
M. Day takes over, - totally ill-equipped for the job he fails in 12 months and is relieved at the end of 1991
- 1992 elders 'rule'
C. Goddard arrives: asks elders,deacons,worship leaders, musicians and secretary to resign. All meetings closed: only Sunday morning and Wednesday evening maintained. D Flanigan leaves.
- 1993 Leadership team formed

- 1994 'Toronto blessing'
Join Association of Vineyard Churches
- 1997 R. Bray 'disaster'
Strategic planning begins
- 1998 F.N.L. begins (becomes Re@ct / Revive in 1999)

There appears to have been two pivotal periods in the life of the congregation. The first was a two-year period from November 1980 to November 1982 and contained four significant factors. The congregation now has a visible clear identity, has the self-confidence to begin cell groups and later to re-vamp the entire structure and operation of the congregation. The single most traumatic / significant moment in the congregation comes at the end of 1982 with the vote to leave the Assemblies of God and become an independent congregation. When I arrived in the congregation almost a decade later people (some of who had not even been there) would talk of it as though it happened last year. The second pivotal period spans the failure of M. Day's ministry in 1991, moves through the heavy-handed 'elder' period. To the coming of C. Goddard and the subsequent cleaning-up, settling and establishing process. Perhaps a third significant era has begun with the strategic planning process.

2.3.6 Resources – Assets:

□ Building

It has been designed in a semi-Spanish style with white walls and a terracotta tile roof. The entrance side from the parking area has a large flat wall with a small spire on top. Except for the office and toilet windows all others are high in the structure. There is a main auditorium that can seat approximately 260-280 people. When originally designed this main auditorium had a cathedral-like feel because there was no ceiling but went to the top of the spire (approximately 3 stories high). Because the acoustics were so bad a false ceiling was hung with soundproofing. This main area has features made into the plaster of the wall and further accentuated with different colour paint. A symbolic representation of a few verses from the Psalms is carved

into the front wall. A baptismal pool is positioned directly behind the preaching area. Plants are positioned on various ledges. Carpets are brown industrial stick down tiles and the walls are painted shades of cream and white. Adjoining the auditorium is a hall that can seat approximately 150 people. It used to be joined to the auditorium but because of noise considerations the doors were permanently closed and sealed up, so now access between the two rooms is via the entrance area which is so small that it is full if two dozen people stand around (a great problem – especially in winter). Two rooms adjoin the hall at the back, both about 4m x 8m. One is a kitchen and opens via a counter into the hall, the second is used by the youth for storage and for their pool table (this room is painted very differently from the rest of the building which is painted like the main auditorium). Along the north facing side, abutting the main supporting wall are a small storeroom, the ladies and men's toilets; and on the opposite side of the entrance area, a small office now used as a mother's room and a small meeting room (approximately 6m x 10m) called the library. (The mother's room was until recently a bison board structure built into the worship area – an eyesore!). Directly around the building are gardens planted mostly with trees and shrubs. On the church property are only 24 parking bays. The rest of the cars are parked in the surrounding streets and on an area of municipal land, which the church leases for this purpose. To the west of the building there is an enclosed courtyard and braai area that borders the second property owned by the church. A thatched house with three bedrooms, a lounge, sun lounge, kitchen and bathroom fulfills a multi-purpose role in the church's life. During the week it is the meeting place for staff (the two smaller bedrooms are dedicated as offices which house desks, computer, photostat machine, filing cabinet etc.); and during the evenings and weekend is used for a variety of smaller meetings. None of the buildings are in peak condition. Carpets need replacing, painting needs to be done but maintenance has been deferred because plans are in the pipeline for acquiring the land we currently lease for parking and to upgrade and enlarge our existing facility.

Use of buildings:

Sunday:	Church:	07h30-12h30	worship
		16h00-18h00	youth worship team Practice
		18h00-20h30	youth worship: Revive
Monday:	Cottage:	09h30-12h30	all rooms-children's Church
		18h00-19h00	prayer ministry
		19h00-	worship team practice
Tuesday:	Cottage:	19h30-22h00	CAiR
	Church:	10h00-12h00	ladies meeting
	Cottage:	08h30-13h00	office / counseling (Tues-Fri)
Wednesday:	Church:	19h30-22h30	Ne(x)us
		10h00-12h00	Classics
		19h30-21h00	Musicians practice
Thursday:	Cottage:	19h30-22h00	CAiR
		19h30-22h00	CAiR
Friday:	Church:	16h00-24h00	Re@ct

□ Equipment

- Chairs are metal and charcoal plastic stackable to allow for multi purpose use of the venue.
 - Tables, trestles, old orange chairs all stacked in hall because no storage area.
 - Overhead projectors used for display of music for Sunday services and children's church (3 old ones).
 - One grand piano – on it's last legs.
 - State of the art sound equipment: recently all our equipment was stolen. We now have new speakers, amp, sound desk, tape etc.
- The young people have bought own equipment so we now have back up on all items.

- Bare minimum equipment in kitchen – desperately in need of upgrade and purchase of new equipment from coffee mugs to micro-wave.
- Office: 1 computer, filing cabinet, photostat machine, 3 desks and a safe. A dining room table in pine is used for staff meetings, otherwise everyone just finds a spot to work for the time they are in the ‘office’.

□ Symbols / Art

This is a very low key aspect of the visual impact of the church. A modern blue painting in the entrance area, the ‘art work’ on the front wall are the only ‘nod’ in this direction. Some old banners were recently removed but nothing new has been initiated because of proposed alterations. Preacher and worship leader use simple pine lecterns in need of ‘pensioning off’.

□ Staff

- C. Goddard:- Senior pastor, broadly responsible for everything; leadership, preaching, strategic vision main areas of concern.
- G. Goddard:- Associate pastor, responsible for ladies ministry, support groups, counseling and pastoral care.
- P. Heywood:- Assistant pastor(part-time), responsible for welcoming, connecting and integrating visitors / new people, for the Classics, for hospital visitation and pastoral care.
- C. Eveleigh:- Youth pastor, responsible for all functions for age 13-25, some administrative details (and whatever else the boss decides).
- L. Snyman:- Children’s ministry coordinator, responsible for children’s church, counseling and children’s club.
- C. Morley:- Associate pastor, responsible especially for small groups, pastoral issues, counseling and men’s ministry.

□ Music

- Leaders:- At present we have four worship leaders (3 males – ages 28-38 and 1 female – age 46).
- Musical instruments:- Grand piano, drums, lead, rhythm and bass electric guitars, 6 and 12 string acoustic guitars, various small percussion instruments (e.g. tambourine), voices.

□ Ministries and Activities of the church

- Friends First: depression support group / twice a month.
- CAiR: Christian Adults in Recovery – 10 week course run separately for men and women, run four times a year.
- Prayer: -Four early morning prayer meetings 06h00
-One on Sunday evening
-Two separate prayer networks, one for prayer requests / needs, one for praying for people over longer term, especially for salvation.
- Classics: group for age group 55+, meets 3 times a month.
- Ladies group: essentially a cell group for non working women, every week.
- Moms and Tots group: as it suggests, every week.
- Cell groups: meet in homes every week.
- Hiking Club: active approximately once a month, weather permitting.
- Flower Roster: for Sunday mornings.
- Catering Team: for any function at the church.
- Finance Team: once a month.
- Leadership Team: twice a month.
- Worship Teams and musicians: each group is responsible for both services once every four weeks.
- Youth leadership team: twice a month.
- Youth helping team: every Friday.
- 20-20: a group of single, 18-24 year olds meet every two weeks.
- Ne(x)us: a group of young married / older singles (26-34 years old) who meet once a week.

- Children church teachers: once a month.
- Staff: once a week.
- Cell group leaders: meet together once every three months.
- Strategic planning team: meet together once every six months.
- Next Generation: meet every Sunday morning during the second service (13-16 year olds).
- Network: training course to assess areas of ministry people can be involved in – run over six week period. Moves from cell group to cell group.
- Men's camp: an entire weekend away for the men in the congregation once a year. An outside speaker will address a relevant issue. Plenty of time for forming relationships.
- Roots and Shoots(children's church): Fun Run / Family Day and Potjiekos competition. Once a year a whole day for the family organized by the teachers – funds raised go to their activities.
- Joint Cell Group meetings: once every term all small groups join together for an evening of worship, prayer, ministry and waiting on God.
- Leaders / Staff Retreat: with spouses once a year – no particular agenda.
- Celebration events: once a year the senior pastor hosts a dinner or breakfast. Everyone who has served in some way in the churches life during the year is invited and we celebrate.
- Communion: held at both Sunday morning services on the last Sunday of the month. Cell Leaders encouraged to celebrate once a month in small groups.
- Andrew Sunday: the first Sunday of the month the services are kept strictly to 60-65 minutes. We call them seeker friendly services and encourage members to bring family and friends.
- Integration: once per term new people and prospective members engage in a process of learning about the church.
- Socials: events for social interaction are organized twice a year e.g. a barn dance.

2.3.7 Roots and Shoots:

This is the name we chose to describe our ministry to children. It includes children's church / Sunday school on a Sunday morning and a developing 'club' style activity on a Friday afternoon. There is one part-time staff member (female) responsible for a team of 19 teachers (5 male / 12 female: age 17-46). The target age of this group is 5-12 years of which 45 are registered as part of Sunday morning activities.

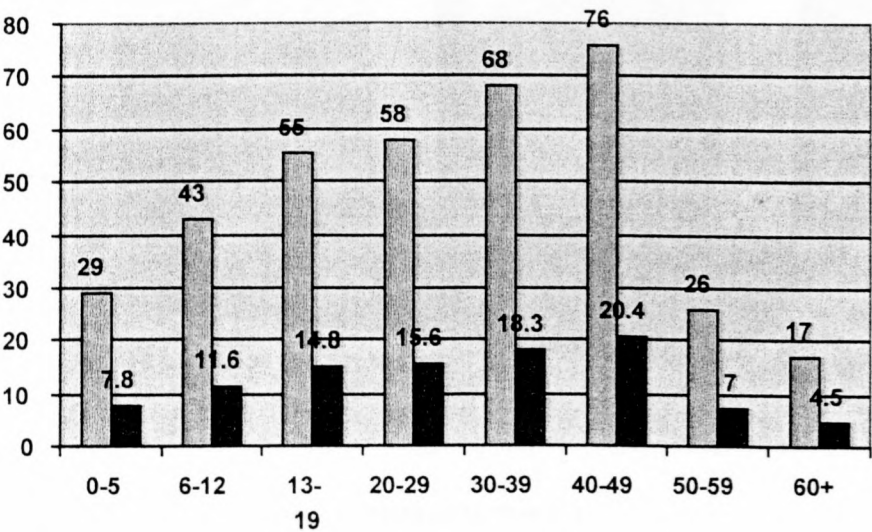
2.3.8 Youth:

The age group 13-19 are a specific target for growth in the church. There is a full-time youth pastor supported by a group of 12 other leaders and approximately 18 helpers. It consists of a Friday night (Re@ct) with music, pool, food and a variety of activities with an attendance on average 200-220 (peak 300 / worst 150). Sunday morning (Next Generation) is specifically for younger teenagers (who come with parents normally) age 13-16 and consists of 45 minutes of interactive / discussion style teaching. Attendance fluctuates widely with our average of approximately 25. Sunday evening (Revive) is a 2-2½ hour modular service with a very flexible format that normally consists of worship, 'input', group discussion, prayer and fellowship. This group caters for the entire teenage spectrum, has their own worship team / musicians and is very flexible (this meeting has 40-60 each week). The entire youth ministry is predicated as experimenting with the concepts of 'crowd to come' and 'friendship evangelism'.

2.3.9 Statistics:

2.3.9.1 Age Categories in years: as at end of May 2000

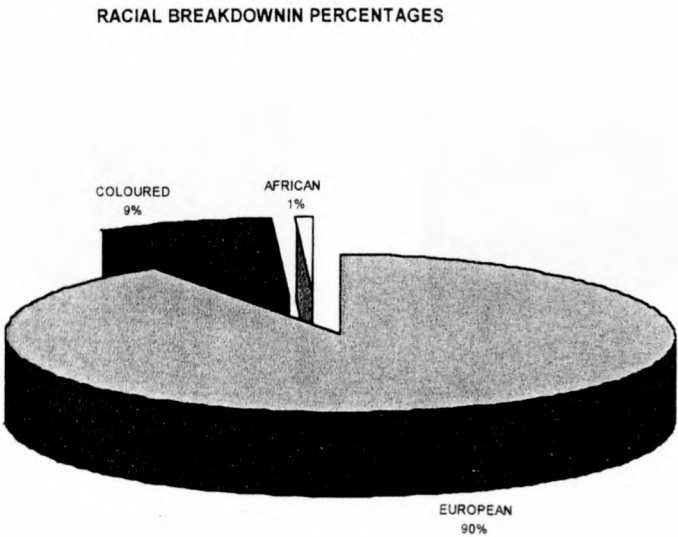
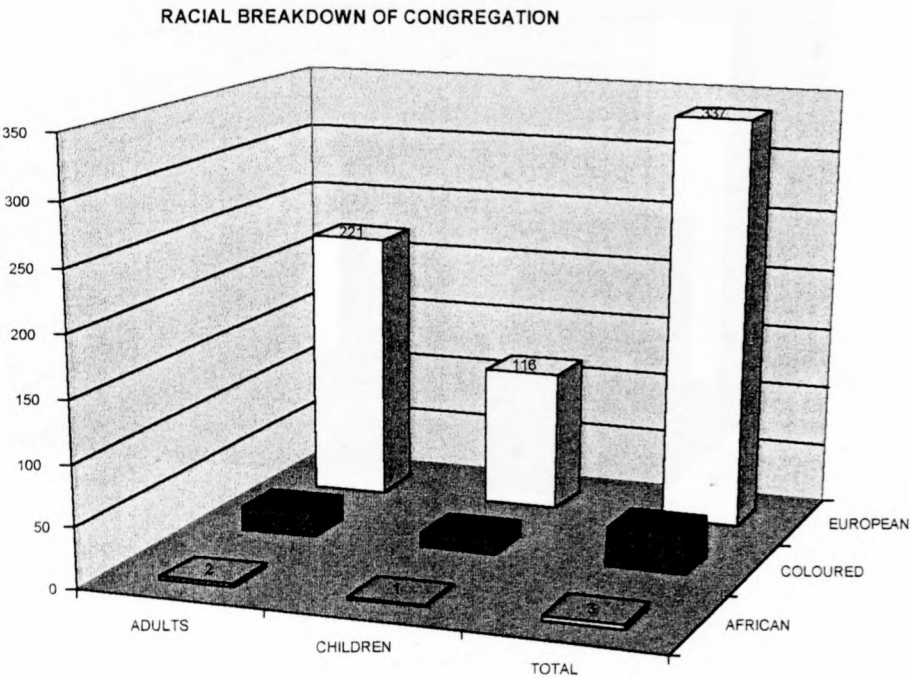
AGE		% OF TOTAL
0-5	29	7.8
6-12	43	11.6
13-19	55	14.8
20-29	58	15.6
30-39	68	18.3
40-49	76	20.4
50-59	26	7.0
60+	17	4.5
		100%



2.3.9.2 Number of family units: 165

2.3.9.3 Numbers in each racial category: (children = those still at school)

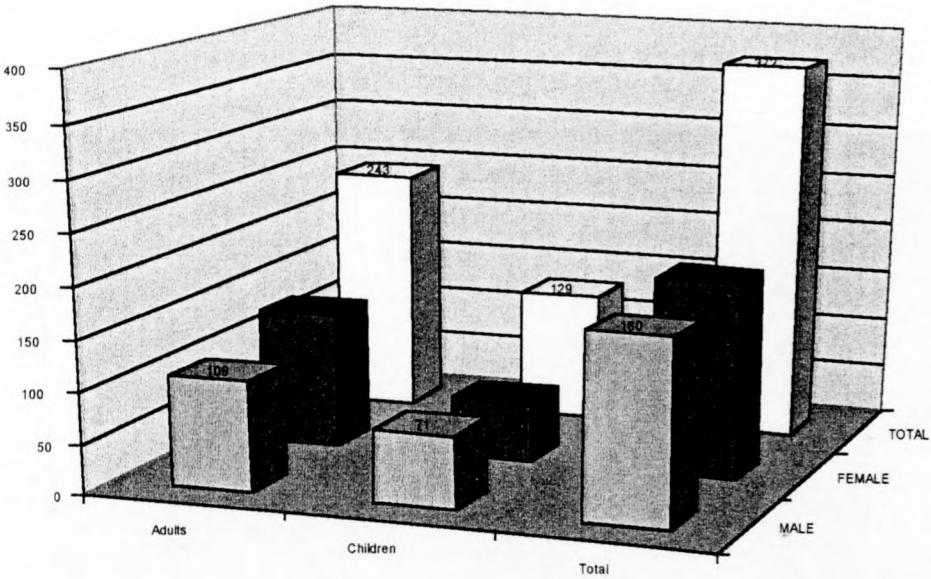
	Adults	% of Total	Children	% of Total	Totals	
European	221	59.4	116	31.2	337	90.6
Coloured	20	5.4	12	3.2	32	8.6
African	2	0.5	1	0.3	3	0.8
	243	65.3	129	34.7	372	100%



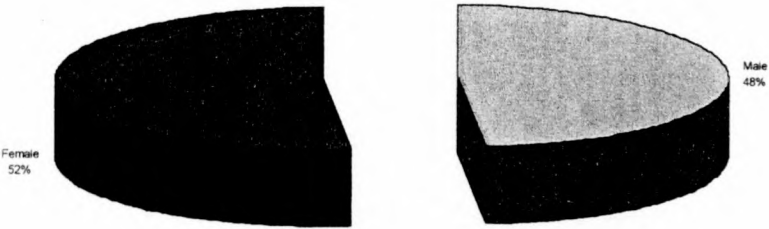
2.3.9.4 Male / Female:

	Adults	% of Total	Children	% of Total	Totals	
Male	109	29.3	71	19.1	180	48.4
Female	134	36.0	58	15.6	192	51.6
	243	65.3	129	34.7	372	100%

GENDER BREAKDOWN IN NUMBERS



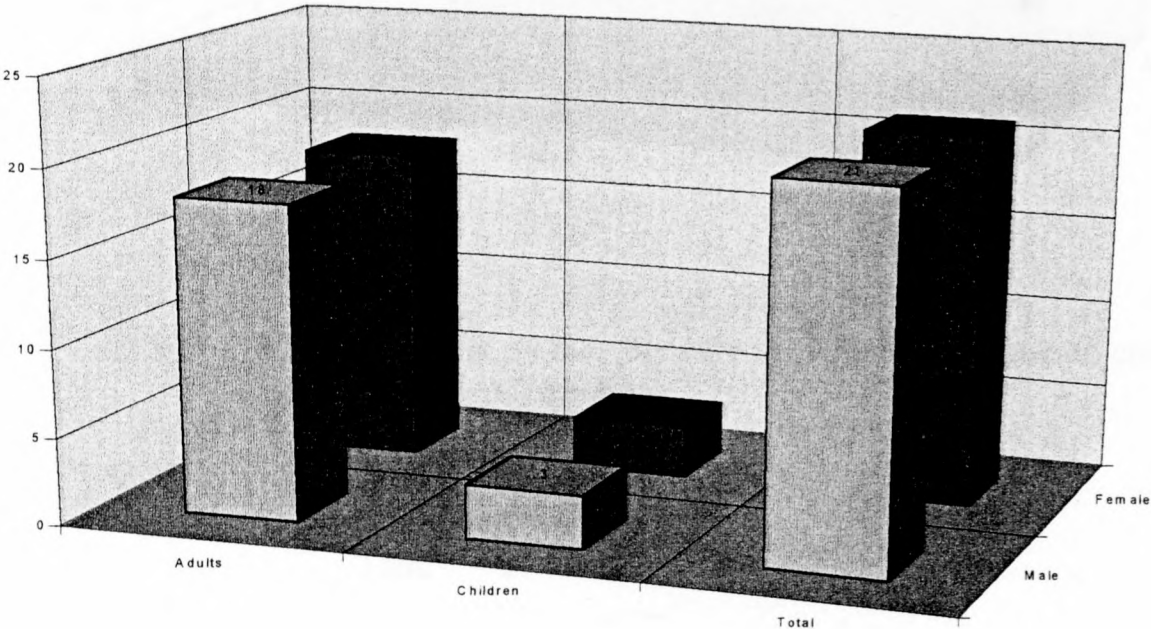
GENDER BREAKDOWN AS A PERCENTAGE

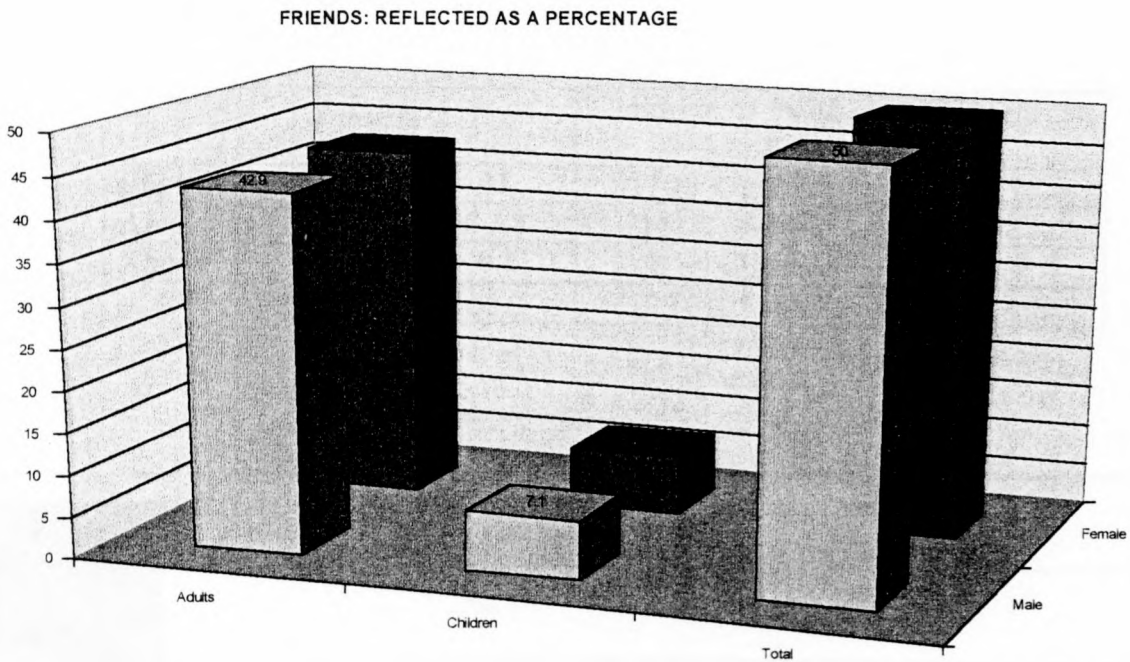


2.3.9.5 ‘Friends’: Those who participate in the life of the congregation but are not members.

	Adults	% of Total	Children	% of Total	Totals	
Male	18	42.9	3	7.1	21	50
Female	18	42.9	3	7.1	21	50
	36	85.8	6	14.2	42	100%

FRIENDS: PARTICIPANTS WHO ARE NOT MEMBERS





2.3.9.6 'Fringe': People we actively care for who do not come to church - usually family of members.

Adults:	18
Children:	9
Total	27

2.3.9.7 Totals of all Adults / Children: (items 1,5,6)

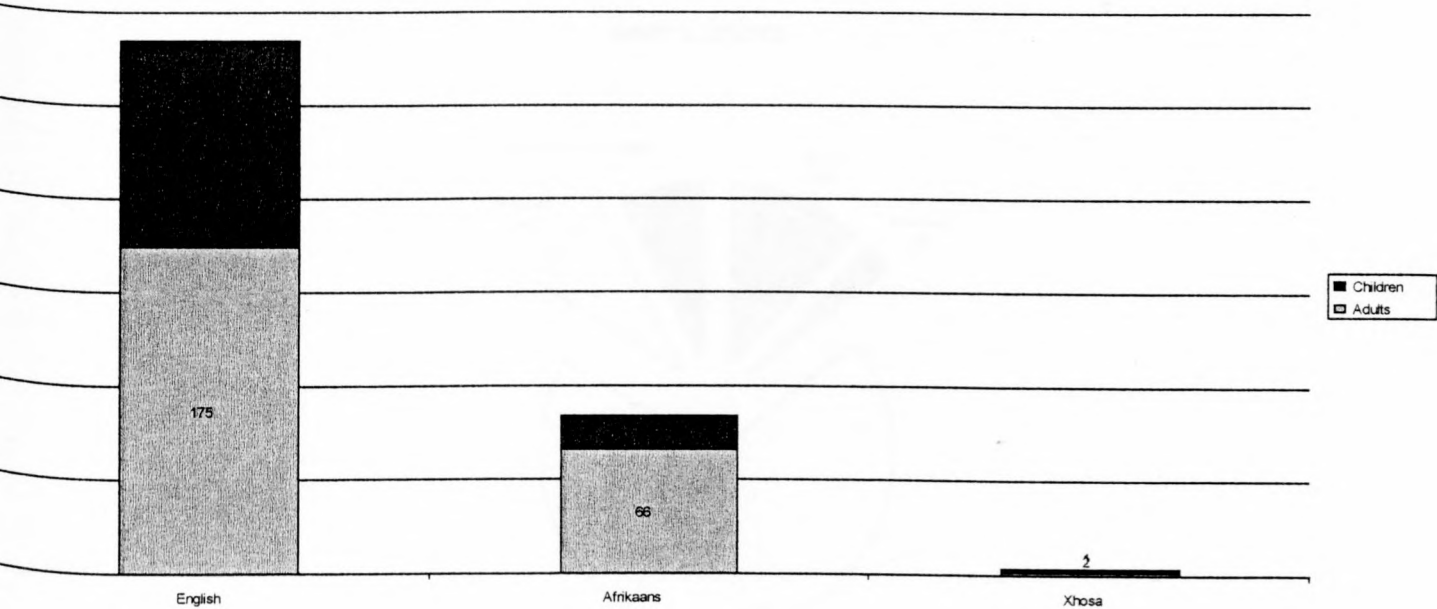
Adults:	299
Children:	142
Total	441

(This number does not account for children who come on a Sunday morning to children's church where no parent is a member. Nor does it account for teenagers who come on Sunday pm or Friday pm on a regular basis.)

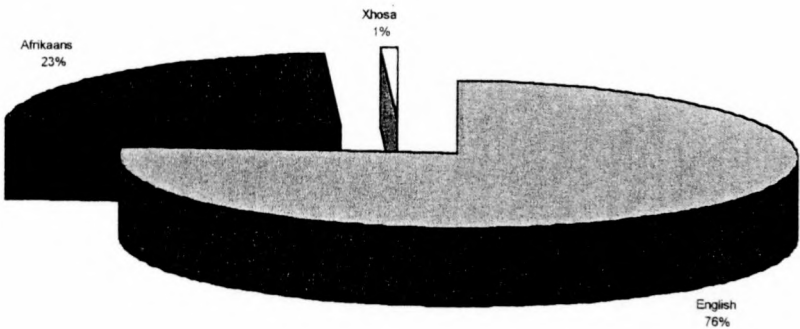
2.3.9.8 Home Language:

	Adults	% of Total	Children	% of Total	Totals	
English	175	47	110	29.6	285	76.6
Afrikaans	66	17.8	18	4.8	84	22.6
Xhosa	2	0.5	1	0.3	3	0.8
	243	65.3	129	34.7	372	100%

HOME LANGUAGE

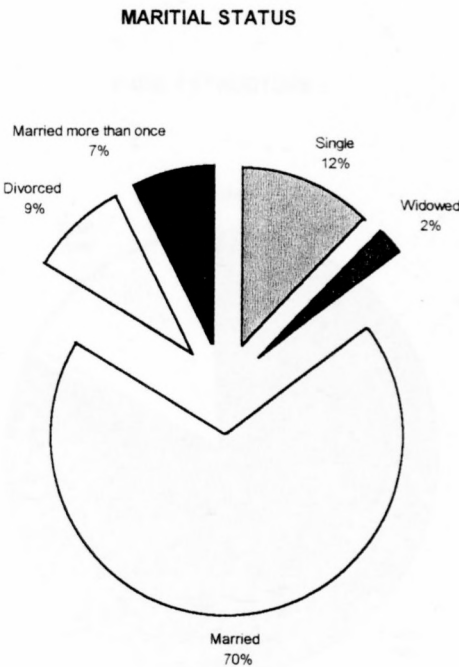


HOME LANGUAGE IN PERCENTAGES



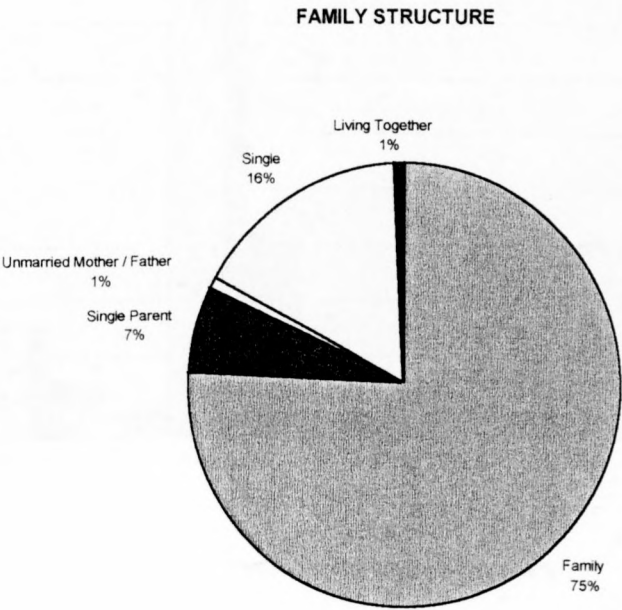
2.3.9.9 Marital Status: (from school-leavers up)

		%
Single	30	12.4
Widowed	6	2.5
Married	167	68.7
Divorced	22	9.0
Married more than once	18	7.4
	243	100%



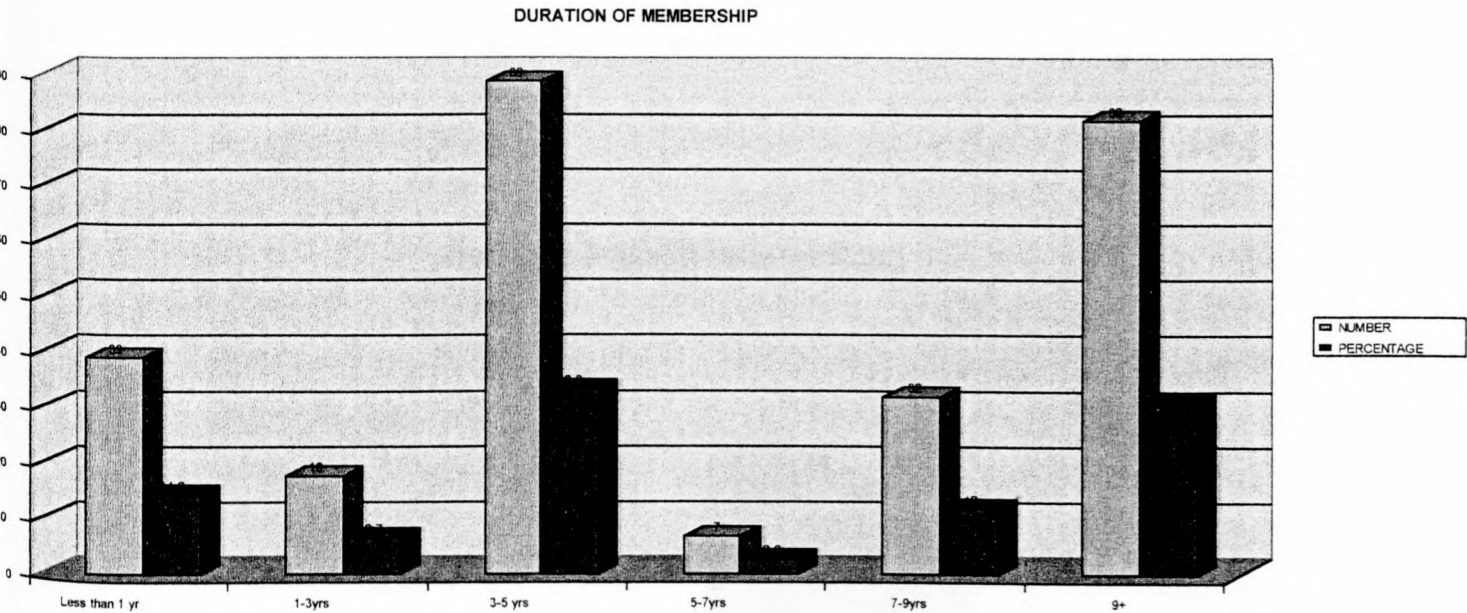
2.3.9.10 Family Structure:

		%
Family	184	75.7
Single Parents	16	6.6
Unmarried Mothers/Fathers	2	0.8
Single	39	16.1
Living together	2	0.8
	243	100%

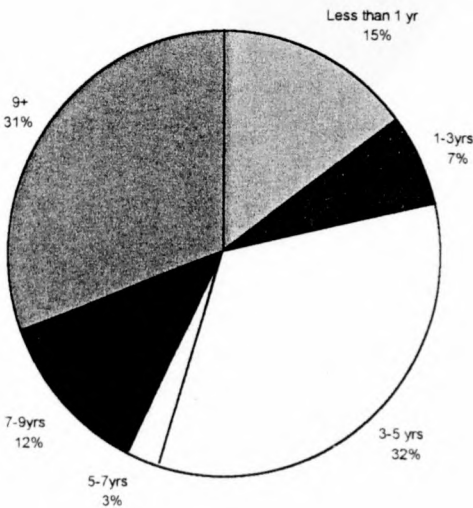


2.3.9.11 Length current members have been in the church (in years)
(age 13+)

Less than 1 year	39	14.6
1-3 years	18	6.7
3-5 years	89	33.5
5-7 years	7	2.6
7-9 years	32	12.0
9+ years	82	30.8
	267	100%



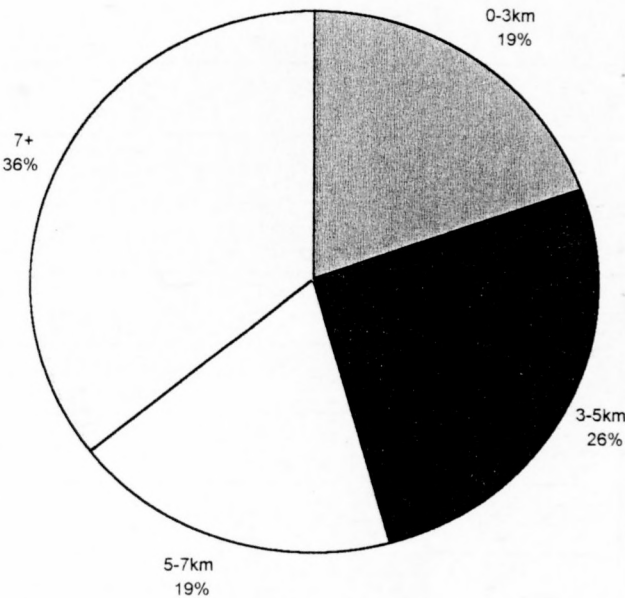
MEMBERSHIP DURATION AS A %



2.3.9.12 Distance traveled to get to church building:

		%
0-3km	47	19.3
3-5km	64	26.3
5-7km	45	18.5
7+km	87	35.9
	243	100%

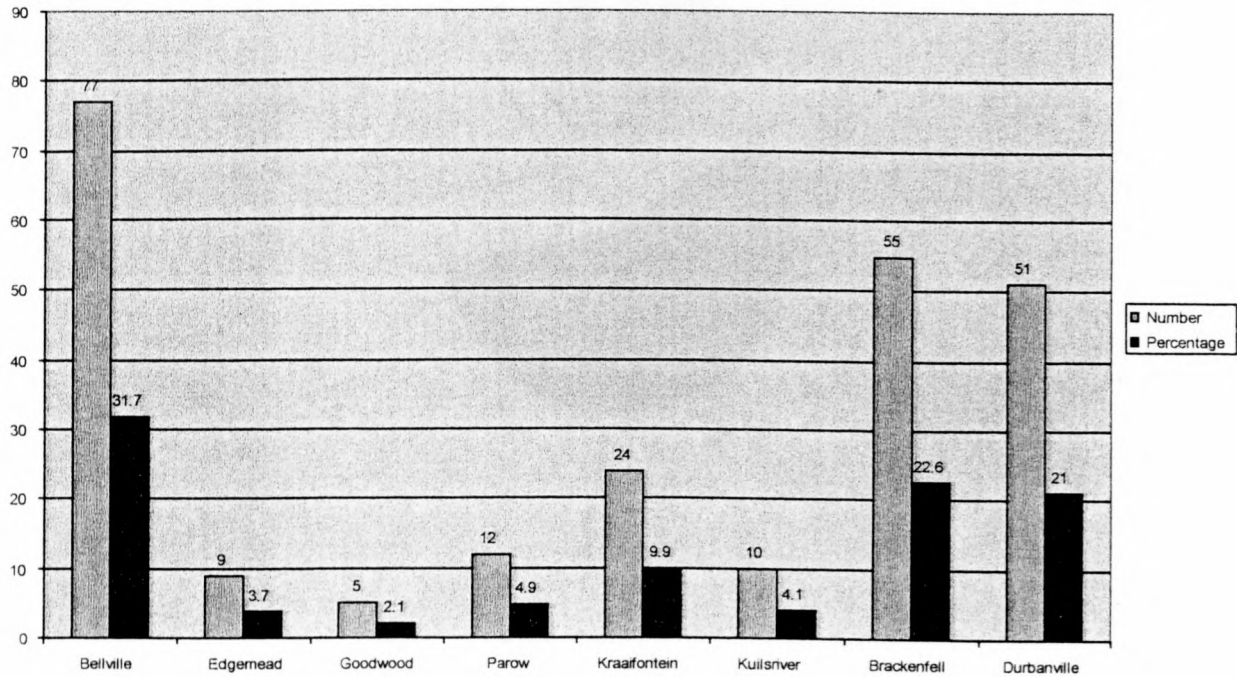
DISTANCE RESIDING FROM CHURCH



2.3.9.13 Distribution by area:

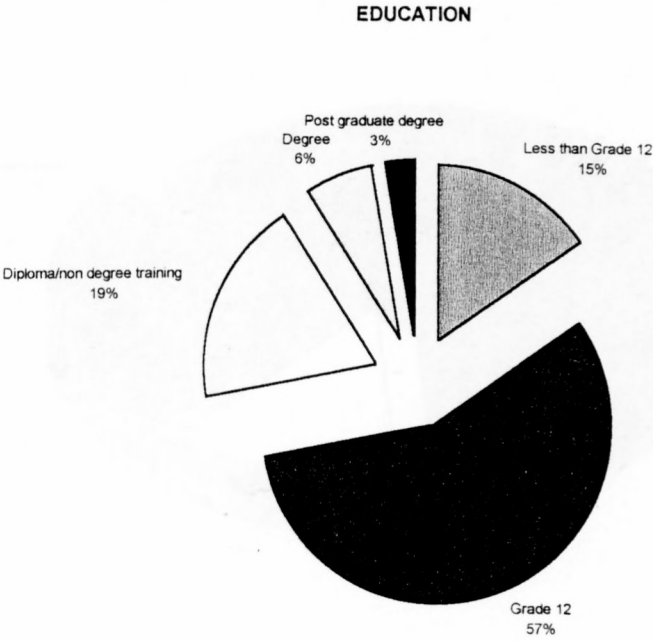
		%
Bellville	77	31.7
Brackenfell	55	22.6
Durbanville	51	21.0
Kraaifontein	24	9.9
Parow	12	4.9
Kuilsriver	10	4.1
Edgemoed	9	3.7
Goodwood	5	2.1
	243	100%

Geographical Distribution



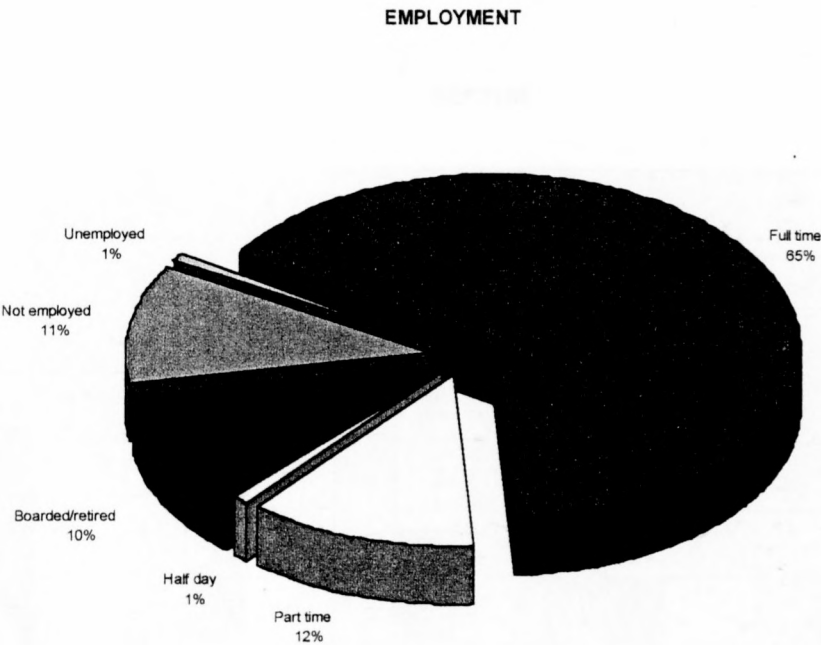
2.3.9.14 Educational background:

		%
Less than Grade 12	37	15.2
Grade 12	138	56.8
Diploma / non degree training	46	18.9
Degree	15	6.2
Post Graduate	7	2.9
	243	100%



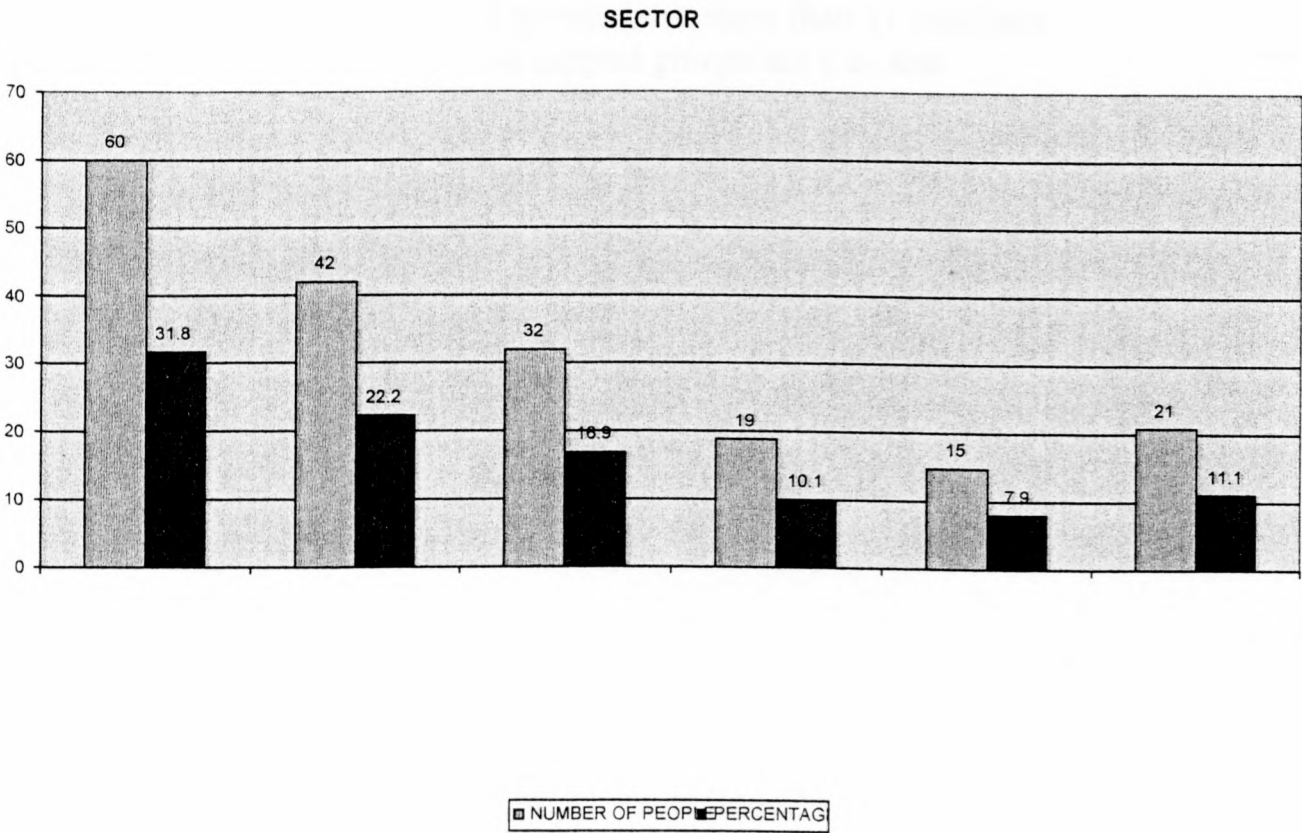
2.3.9.15 Employment:

		%
Full time	157	64.6
Part time	30	12.4
Half-day	2	0.8
Unemployed	2	0.8
Boarded / Retired	25	10.3
Not employed	27	11.1
	243	100%



2.3.9.16 Employment Sector:

		%
Service	60	31.8
Clerical	42	22.2
Foreman / Artisan / Craftsman	32	16.9
Sales	19	10.1
Managers	15	7.9
Professional	21	11.1
	189	100%



2.3.9.17 Cell group / small group involvement:
involved at least twice per month

Total 181 / 74%

2.3.9.18 Number of people involved in more than one activity
(outside of Sunday worship i.e. 2 or more)

Total 54 / 22.2%

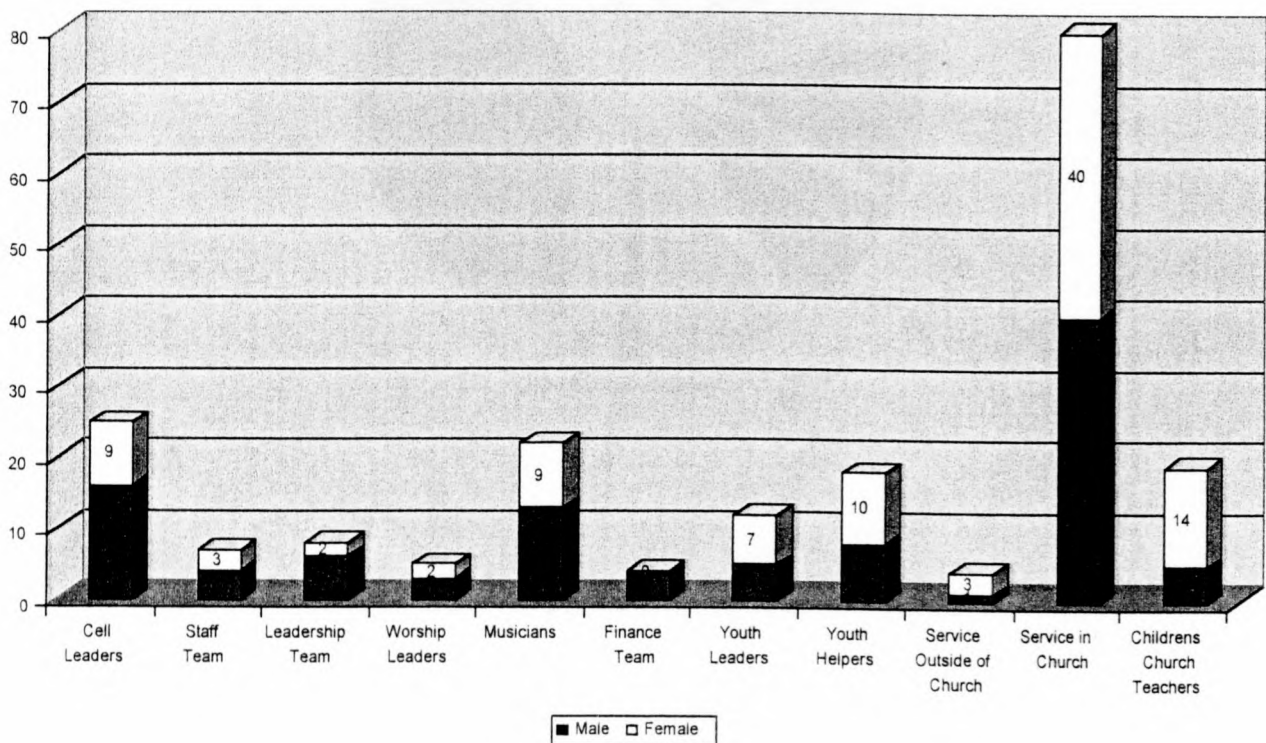
2.3.9.19 Number of small groups:

- Total 16 - average size 11.3 people
- maximum size of group 15
 - minimum size of group 6
 - 8 groups have more than 11 members
 - all support groups are 8 or less

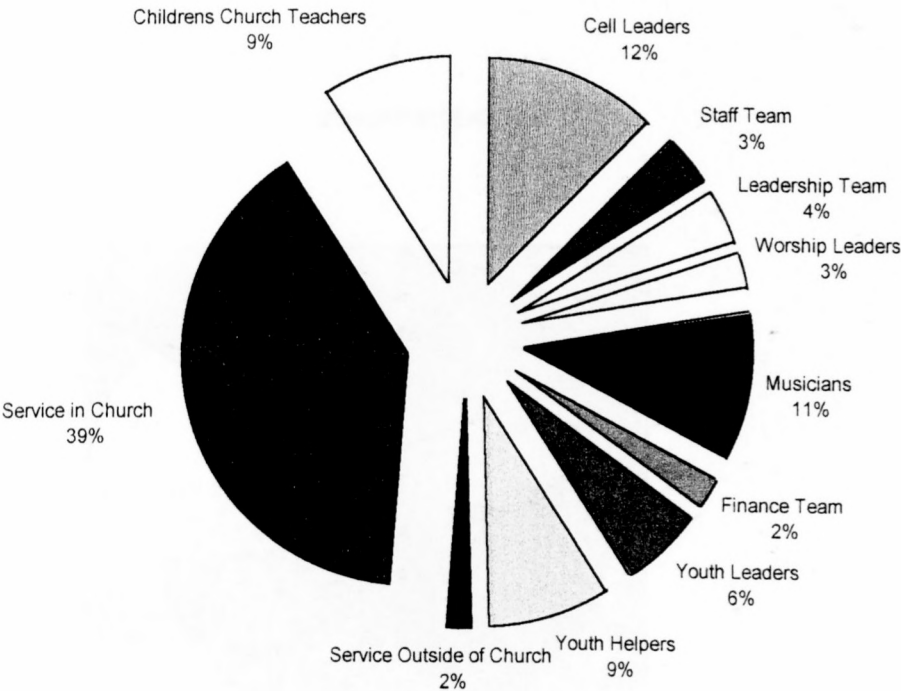
2.3.9.20 Involvement categories:

	%	M	F	%	Total	%
Cell leaders	64.0	16	9	36.0	25	12.3
Staff team	57.1	4	3	42.9	7	3.4
Leadership team	75	6	2	25.0	8	3.9
Worship leaders	60	3	2	40.0	5	2.5
Musicians	59.1	13	9	40.9	22	10.8
Finance team	100	4	0	0	4	2.0
Youth leaders	41.7	5	7	58.3	12	5.9
Youth helpers	44.4	8	10	55.6	18	8.7
Serve outside church	25.0	1	3	75.0	4	2.0
Service in church (other than above)	50.0	40	40	50.0	80	39.2
Children's church teachers	26.3	5	14	73.7	19	9.3
	51.5	105	99	48.5	204	100

INVOLVEMENT CATEGORIES



INVOLVEMENT CATEGORIES AS A % OF THOSE INVOLVED

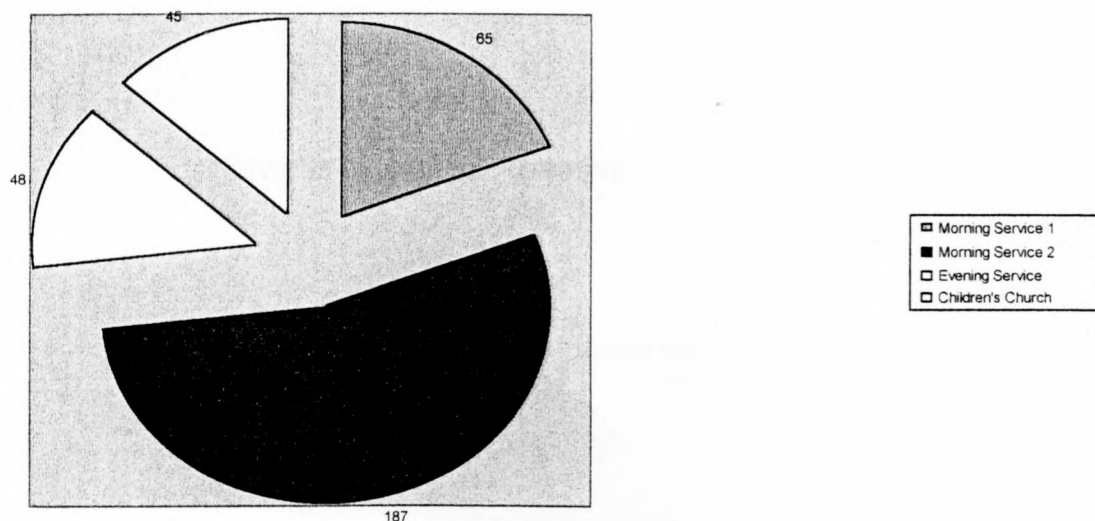


2.3.9.21 Sunday worship attendance:

Average: morning service 1 - 65 / 18.8
 morning service 2 - 187 / 54.2
 evening service - 48 / 13.9
 children's church - 45 / 13.1
 345 / 100%

- service 2 has a number of casual attendees that go to the next generation
- evening service has a large turnover of teenagers many of whom are not yet members of the church
- on average 9 visitors per Sunday (all services)

WORSHIP ATTENDANCE



2.3.9.22 Prayer:

Meetings: 5 per week at average 37 attend per week
 average per week 7.4

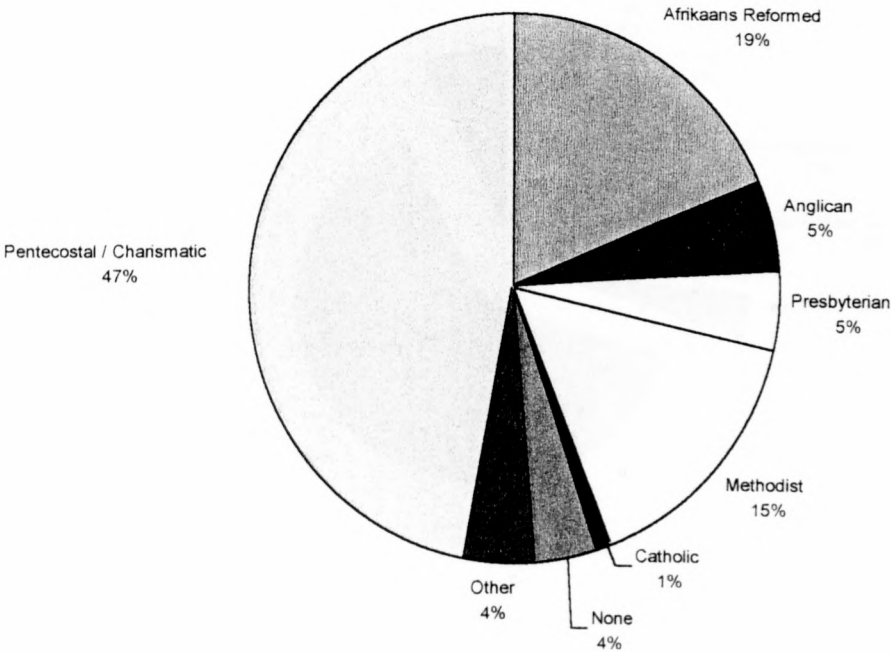
Networks: 2 Total membership: 17

Total involved in prayer ministry 33 = 13.6%

2.3.9.23 Previous church background:

		%
Afrikaans Reformed	56	18.7
Anglican	16	5.3
Presbyterian	14	4.7
Methodist	46	15.3
Catholic	2	0.7
None	12	4.0
Other	13	4.3
Pentecostal / Charismatic	141	47.0
	300	100%

PREVIOUS CHURCH BACKGROUND



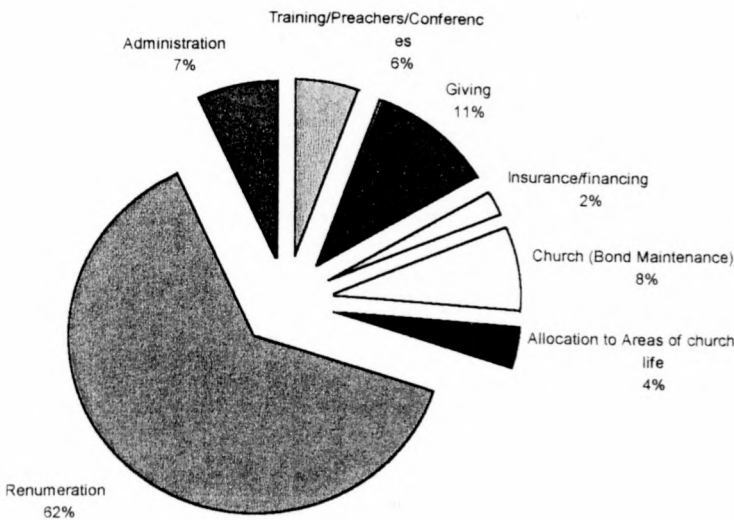
2.3.9.24 Visitors 1999 (those who fill out visitor form)

- Total 153
- Those who have joined or are in the process of joining 36
- 23.3% of those who filled out forms joined

2.3.9.25 Budget allocation:

	%
Remuneration	63.0
Giving	11.0
Church (bond, maintenance)	8.0
Administration (office)	7.0
Training / Preachers / Conferences	5.5
Insurance / Financing	2.0
Allocation to areas of church (e.g.youth.children's church)	3.5
	100%

BUDGET ALLOCATION



2.3.9.26 Number of people (known) who give over R500/R1000 per month for 1999:

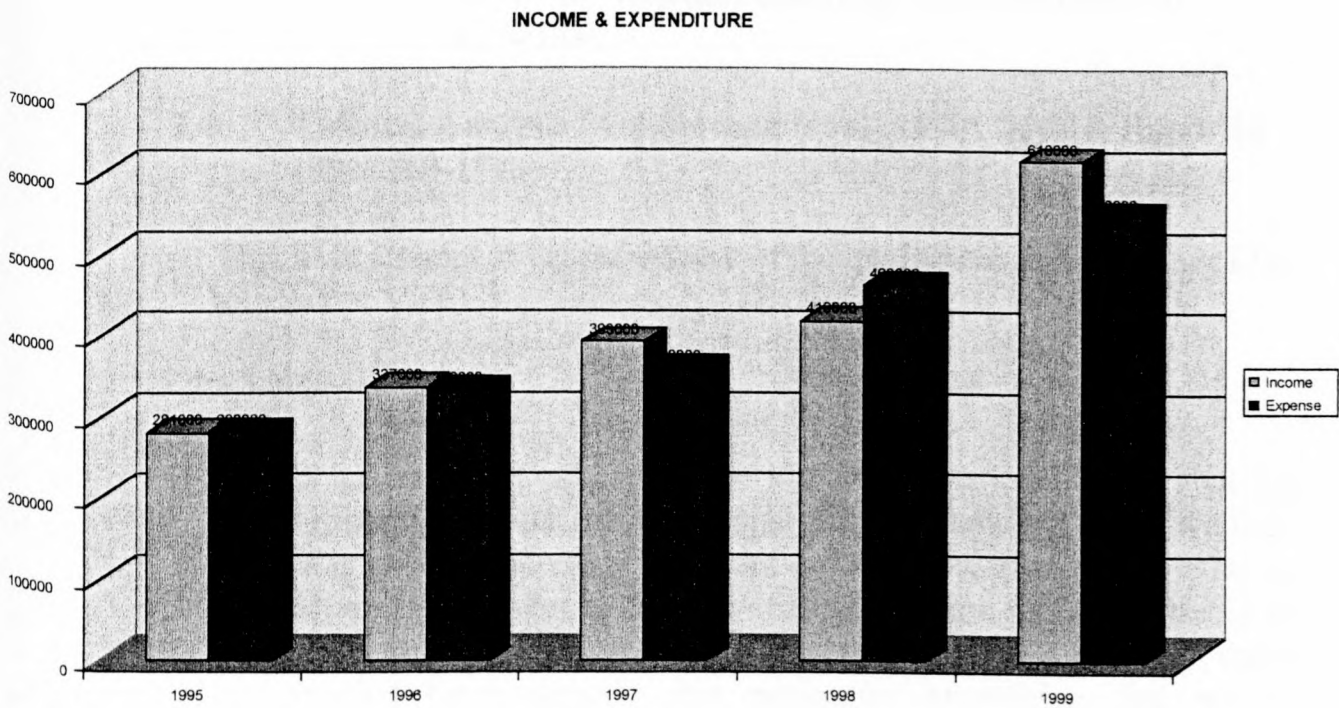
(Still a high level of confidentiality regarding giving. The Pentecostal teaching of not letting your 'right hand know what your left hand is doing' is still an issue with a large number of people. The result is that many individuals still put all their giving in the collection as cash)

	R500	R1000
March	7	7
April	9	6
May	12	9
June	8	13
July	8	9
August	14	9
September	5	9
October	9	11
November	11	14
December	8	11
January 2000	4	7
February 2000	4	7
Ave per month	8.25	9.33

2.3.9.27 Annual Income / Expense 1995 – 1999 (to nearest R1000)

	Income	Expense
1995	281 000 ①	282 000
1996	337 000	332 000
1997	393 000	360 000
1998	419 000	463 000 ②
1999	618 000 ③	550 000

- ① 1995 –1997 income includes rental of approximately R1000 per month
- ② Proper budgets begin only in 1998
- ③ Income for 1999 includes an inheritance as well as three large gifts all totaling R100 000



2.3.9.28 Offering per member per month for 1999 – 2000:

$$\begin{aligned} 505\,610 \div 11 &= 45\,964 \\ &\div 243 = R189.00 \end{aligned}$$

2.3.9.29 Current debt:

Bond R96 000.00 (payments, made at R2650 per month)
PABX and photostat on lease (payments R250 per month)

2.3.9.30 Assets:

Buildings: valued at R2.2m
Moveable assets (including sound equipment): according to asset register current value is in the region of R115 000. Replacement value would be closer to R250 000.

2.4 Cultural Analysis (Ammerman (et al) 1998: 78-104; Hendriks 1992: 164-179)

This is an attempt to describe some of the qualitative aspects of our life together at VCFT.

2.4.1 Warmth

This has to do not only with how important relationships are, but also with their style, and is foundational in understanding ‘how we tick’. This is an area that many comment on. It ranges from the way that we welcome newcomers, to the way that people care for each other in the cell groups, but is actually an underlying attitude and approach that is embodied by leadership that permeates everything that we do. Repeatedly words such as caring, friendly, accepting keep coming up in a variety of contexts. The picture that begins to develop is of a relaxed, ‘real’, authentic relating that happens at all levels. The result is that the non-judgmental acceptance gives the freedom to people to actually ‘be’ who they are, an openness to be yourself and to share anything (including your ‘warts’) and still be respected. There is tolerance for different points of view, and a diversity that exists on the

back of adult-adult relationships. (Ap.2 - 106: given to all new members cf. assumptions pg 120-121 esp 16,24,26. In the process of integration, we make it clear that relationships are the basis of adult-adult. See also our values pg 113-114 esp 'Servant leadership', 'People are more important than things', 'Accountability', 'Integrity'.) Every person is encouraged to take responsibility for their own choices, the ability to make up your own mind. All of this is in the context of a free, relaxed, somewhat informal environment that encourages openness.

2.4.2 Purpose

We are going somewhere, we have a direction which creates an environment of working together. There is no doubt that the issue of mission, vision, strategic planning is starting to 'bed down' into the life of the congregation. The fact that we have a (relatively) clear path mapped out seems to have made a real impact on how we see ourselves. The leadership (broader) are the prime motivators in this whole process at this stage setting the tone and pace of change. The strategic planning process shows merits of the accountability, transparency and desire for ongoing empowerment that the leadership has shown.

Strategic Planning Process: (Hendriks 1992: 182-189)

Towards the end of 1997 a document was produced for consideration by the leadership (Ap.3 - 99). It contained a discussion of some of the paradigm shifts that were taking place in the wider church and society and the need for Tygerberg Vineyard to respond in a clear, consistent way. The leaders team had a retreat in February 1998 and formulated a plan of action that culminated in a large strategic planning event held in October 1998. It took the form of two complete week-ends (Friday afternoon to Sunday afternoon) a fortnight apart (to allow time for reflection) and was led by an outside consultant skilled in this type of planning and with a sensitivity to church matters. An outsider was preferable as everything from our mission statement to how we structured the church, was up for review. We wanted everyone to feel free to say exactly what they thought, so that when everything was completed and written down we had 'ownership' with no sense of imposition or manipulation. After establishing ground rules the 31

individuals, $\pm 15\%$ of the congregation at the time (most of the functional leadership of the church at the time), were asked to dream about what the church could possibly look like in 2005. From this process certain key messages were gleaned. A 'STEEP' analysis was done and the initial work on a mission and vision. The second weekend began with sharpening the mission statement and vision, dealt with values, core values and moved on to a 'SWOT' analysis. The last period dealt with Key Focus Areas (KFA'S) and concrete implementation. The process began almost immediately with responsible people in each KFA (and in some sub-groups) instituting a strategic planning process. By early 1999 a document was produced that contained all the essential elements (Integration Manual). Formal review takes place every six months, but ongoing review takes place continually on a less formal basis. One person has been appointed to keep us 'honest' to the process, to keep us on track. The goal for the current year (2000) is to raise awareness right across the congregation with a whole 'barrage' of communication tools, from a web-site to book marks, preaching about it every six weeks to a newsletter.

2.4.3 Stability

Essentially this issue carries on from the previous one but I have it separately because it appears to be really important with regards the church history. A fairly high value was placed on things being safe and secure. A reasonably set liturgy, regular communion, in part, appears to give this sense of stability. There is a feeling that we are not going to be blown off course. This sense of the past is important because of so many historic changes and some really traumatic events, therefore the feeling of stability and continuity are important. As a result change has had to be managed very carefully, prayerfully and patiently.

2.4.4 'Shift'

The roots of the congregation are Pentecostal but since the withdrawal from the Assembly of God (1982) there has been a continual change. There are still large numbers of people who think and act out of a Pentecostal / Charismatic paradigm and it can be seen in the difficulty of changing thinking patterns. There is still a residue of dualism even though it has been tackled on many fronts. There is a shift in

understanding regarding the role of women in leadership, the style of leadership (a flat structure)(Ap.7 - 126), the move toward real consultation, power sharing (for now, but with the continuing eye on empowerment for all), non-manipulation and consensus. There is a slow change from high control towards servant leadership.

The Pentecostal paradigm is still evident in many ways: a low value on social issues and meeting the needs of the poor, a certain style of spirituality that separates life (secular) from religious observance (although this too is changing), the lack of interest in the wider community, in justice issues, the desire to maintain the status quo, a really negative anthropology and an attitude of being 'against' rather than 'for' issues. There is a high regard for individuality (at one stage the congregation was a single, unrelated independent group), but there is a slow shift toward unity, to working together with other churches.

We end the cultural analysis with a résumé of some of the words compiled from the interviews that give a sense of the focus of the congregations life. The words are recorded where there is a consensus regarding a particular issue e.g. the issue of good, life related, biblical and challenging preaching is a common theme that comes up in every interview.

Like

friendliness
fellowship
real relationships
preaching
worship
can be yourself
'laid back' style
transparency
our clear direction
purpose
we are all ordinary people

Don't like

no direction in cell group
hygiene at communion
not enough ministry time
people small minded
people don't listen
worship – music too loud

What is important to us?

ministry to children and youth
style of worship

What is important to us? contd.

style in general – dress is a visible symbol of this
 small groups
 community
 communion
 kindness
 individuality
 caring for each other
 the basics of faith

Growing

people of colour
 smaller children
 language mix
 20's
 worship
 cell groups
 visitors
 youth
 preaching
 knowledge of God
 women's role
 getting people whole
 classics
 numbers from traditional churches

In need of attention

men's ministry
 women's ministry
 poor
 social issues
 evangelism
 worship: people not expressive
 gifts of the Holy Spirit
 communication
 money

Words

'let's go for coffee'
 'random acts of extravagant kindness'
 extravagant giving
 mission, vision, strategic planning
 relevance
 obedience
 - of encouragement / appreciation / thanks
 - language of acceptance / welcome
 - normal language – not religious especially not Pentecostal

Scriptures

Romans 2:4
 Jeremiah 31:28

Words contd.

service
reaching out
personal responsibility

A good member is!

living out their Christianity
faithful
tithes
gives
serves: with time and money
friendly / concerned
committed – attends worship and is involved
has faith
prays
submits to leadership
is active in cell groups

This chapter has attempted to provide grounds for an evaluation that will be able to show that there has been growth in the VCFT over the past 8 years. It has also given indications that show the growth to have been both quantitative and qualitative. Some observations have been made along the way, but evaluation will be left to a later chapter.

CHAPTER 3

Leadership and Leadership Development

The basic premise of this chapter, and the paper, is that a ‘pastor cannot lead people beyond the stage of his own hermeneutical framework and spiritual maturity’ (Hendriks 1995:390). This is the pivot on which the entire process hinges. It depends not only on one individual leader, however important that is, but on leadership in the plural, the leadership structure of the congregation (Hendriks 1995:387). Leadership is the willingness to do what is necessary to see the Kingdom come, to take the risks that will lead the congregation into the future. Hence the importance of looking at the issue of leadership and the importance of a clear and accurate discernment of the past and the present. The goal of the chapter is to begin to set out a theory of leadership from a practical theological perspective. Then to look at leadership and leadership development in the context of VCFT. A subject such as this has many overlapping, interlocking facets that defy easy categorization. What follows is simply a convenient framework that provides an outline of leadership in the congregation. Some initial evaluations will be made, where appropriate, along the way.

3.1 Practical Theological Theory of Leadership

3.1.1 Changing Context: Why the need for a new look at leadership?

Our recent history has seen a radical, and in some areas a complete shift of paradigms, (epistemological, socio-economic, political etc), to the extent that Brueggemann (1992: 1-25) speaks of the collapse of the white male, authoritarian, western system. New powers are now in play, and the post- modern era is firmly with us, whether you embrace the term or oppose it, it is becoming the definitive word for western culture especially, and for the entire revolutionary shift occurring world-wide. Words such as ‘individualism’, ‘pragmatism’, ‘triumph of the secular and the therapeutic’, and many similar have entered our common language. There is a clear sense of drift as absolutes have receded to back stage. This can all be experienced either as a threat, or as an opportunity, and there is no doubt it is exciting to lead a church in times where there are great ‘gaps’ for new things to happen as the fabric of life is shaken loose. The church cannot ignore that she lives

in a threatening and unfriendly context where the temptation to apocalyptic fear must be challenged with a clear understanding of current reality (and biblical text) that is realistic and not naïve, where constant re-assessment and discernment of the situation must be undertaken, and where we understand the anatomy of change with all its psycho-social complexities and manage it properly. If renewal of the church and changing our world is going to be more than just a possibility, we will have to re-evaluate our understanding of (a) the nature of the church (cf. Chapter 4), (b) the nature of leadership, both in terms of theory and of praxis. We need a missionary mindset even (perhaps especially) in our so-called Christian culture.

3.1.2 Purpose of Leadership

So what do we intend to achieve by our leadership? Leadership is that function of church life that helps provide opportunity for the gospel to address the whole person in the context of community, world and the whole of creation. The purpose of leadership is a complete ongoing transformation, to facilitate the coming of the Kingdom of God, in order to change the world, nothing less. Leadership is the positioning of the congregation so that all members are open to active, incarnational living, that results in reconciliation, building and empowering the individual and the community of believers, and the renewal of spirituality, individual and corporate.

3.1.3 Some brief comments on some of the facets of leadership: What is it?

- Leadership is about having our eyes opened to see: to see ourselves, to see others, to see the world, but first and foremost to see God. We see, not in a dispassionate way, we see as lovers because love re-defines how we see.
- Leadership is an encounter with God who is active, and creating an environment in which encounter can be facilitated.
- Leadership is about the Kingdom of God, the coming of His new order, it is about the good news of Jesus over the entire span of history from creation to consummation, it is also about the lived experience of grace (the issue of grace, properly understood, cannot be over emphasized).

- ❑ Leadership is helping to re-describe reality in terms of an alternative possibility, a re-structuring of reality, a re-interpretation of life. It provides the impetus to reframe a new script for reality and brings us into an altered world in a very specific way – intentionally.
- ❑ Leadership provides a way in which a counter text that is a genuine alternative has ‘space’ to develop in congregational life.
- ❑ Leadership must be both critical (loving, faithful, submissive) and creative (empowering, faith-building, freeing).
- ❑ Leadership is not a one-man show but is done in, and with community, as a team.
- ❑ Leadership is an on-going process, one situation/decision/problem at a time on a journey of discovery. It is the function of leadership to help shape the narrative, a re-enactment of part of the drama in which all members of the body are enabled and empowered.
- ❑ Leadership is incarnational life.
- ❑ Leadership is an art.
- ❑ Leadership is filled with paradoxes and ambiguities: we must do all we can, but in the end it is God’s action in and through the Holy Spirit that makes the difference.
- ❑ Leadership is a social activity as well as a political and economic activity.
- ❑ Leadership is best done by those with a gift of leadership who act as interpreters, or witnesses to the Gospel in this context. The leader plays a pivotal ‘go-between’ role which of necessity brings him/her to the fore. It is of utmost importance how we respond to this (humility), realizing that we are simply seekers together with the community of faith, seeking clarity and discernment. Actions speak louder than words, and for there to be integrity, the leader should be a grace-filled ‘on-the-way’ embodiment of the Gospel.
- ❑ Leadership is not only a hermeneutic activity of reading context and text, of understanding and interpretation; it involves shaping the church with skill to form a framework so that the Kingdom of God can be manifest.
- ❑ As with all other aspects of faith they need to guard carefully their hearts and be aware that their activity in leadership will not go unnoticed. Leaders will be tempted to many things from self-indulgence and pride, to a desire for control and authoritarianism, to name but a few, all of which are subtle and destructive.

- There is not one particular form or model of leadership that is better than the next, or that can't do with improvement. Flexibility and openness to the future need to be maintained.

3.2 Leadership at VCFT

The structure of the church is not easily defined in any particular way. I will approach it from an operational perspective (what actually happens during a week / month) and then from a power perspective (the various layers of leadership that make it work).

3.2.1 Operational Perspective

This aspect operates on the assumption that for members to be growing they need to invest in three areas which we define as; 'spirituality', 'community' and 'service', all of which are distinct but not mutually exclusive. The three areas are roughly three commitments members make: firstly to nurture spirituality by being at Sunday worship regularly and to nurture their own personal devotion; secondly to be an active member of a small group so that community can be fostered; and thirdly to find some area of serving others inside or outside the church. The three operational issues are therefore Sunday worship, cell groups and Network.

- Sunday worship: The average Sunday morning is structured rather simply around four issues: worship, preaching, ministry and fellowship.
 - Worship: a period of between 25-40 minutes of singing songs of approach, praise and declaration, moving towards periods of greater intimacy. Throughout the period, space is given to the congregation to reflect in silence, to pray out loud, sing or simply to be open to the gifts of the Spirit.
 - Preaching: life related, practical exposition of the Scripture.
 - Ministry: a general term, allows for response to both the worship and the word. It takes a number of forms from reflecting in silence to asking people to respond by coming to the front for specific prayer.

- Fellowship: not strictly the correct use of the term but opportunity is created and encouraged by providing tea / coffee for people to stay as long as they want to interact.
- Cell Groups: People are just as strongly urged to belong to some form of small group (preferably a cell group) in order to 'work out' their faith in the context of a group of committed people who support each other through life – something that cannot happen in the larger group on a Sunday morning. There is no format that is 'dictated' to the cell group leader but training is given to identify what we feel is a balanced group. Not all aspects have to be part of the group every week, but they should be evident in a more or less consistent way. The six facets are:
 - Sharing: includes general welcoming, talking about life / friendship but more specifically what 'God is doing' in your life – testimonies, stories.
 - Worship: much more low key than Sundays, usually not with instruments, often a period of thanksgiving, 'breaking bread together' is encouraged.
 - Word: focus here is around discussion of a biblical passage, grapple with issues and relate them to life (some groups discuss the Scripture from the sermon and the issues raised but a host of other methods are provided).
 - Prayer: especially for what has come out of the above.
 - Ministry: specific prayer with 'laying on hands' for those who request it.
 - Fellowship: tea / coffee normally served about here and the group continues until it begins to break up.
- Service / Ministry / Gift usage: Here a variety of means is used from personal approach to group interaction to stimulate people to look beyond themselves to serve others in some way. We use the Network course in helping people to identify their passion, style and gifts, and how they may best use them in serving others.

3.2.1 Power Perspective

This is such a sensitive issue that we have been working at this for some time. There are a few qualifying remarks that need to be made. Firstly we talk mostly of servant leadership, (cf. Ap.5 - 113-114) leadership that is not an end in itself but a way of building and serving the body of Christ, it is a function not a title (cf. also Ap.5 - 120-121). Secondly, we believe everything should be done as a team. Thirdly, words such as openness, honesty, integrity, accountability are values that we are consistently moving towards. The fourth issue we state consistently is that leadership is a gift to the church, one of many God has given and no more or less important.

The congregation is led essentially by three teams of people who have different functions but which are interrelated: the Leadership Team, the Finance Team and the Staff Team (cf. Ap.7 - 126 for the non-hierarchical nature of the leadership). There is overlap of personnel on all three teams i.e. there are leaders on the finance team, staff on the leaders etc. Only the senior pastor is on all three teams. He leads the staff and the leadership team but not the finance team. Team building is a high priority in each of these meetings. They are called teams for a reason. Time is spent on building relationships e.g. meals, time together playing, celebrations, days and weekends away.

- ❑ **Leadership Team:** meet twice a month and are responsible for spiritual health of the congregation. Decisions regarding staffing, changes in direction (within the strategic plan!) establishing or stopping ministries, discipline, deciding what issues need to be addressed, what is God saying / doing that we need to adapt to. Issues such as building also fall to this group.
- ❑ **Finance Team:** meet once a month to see to the sound financial running of the church, staff remuneration / packages, and operational administrative issues.
- ❑ **Staff Team:** meet once a week to deal with the day to day, month to month operation of church life.

There is a high level of interaction and dialogue between the three teams.

- **Strategic Planning Team:** This group meets approximately once every six months to review, analyze and celebrate progress. This group includes all of the three above teams plus all cell group leaders and assistants as well as ministry team leaders not already included (e.g. Prayer ministry).

The above four teams generally form the core community of the congregation and have a strong voice in what is and isn't happening in the life of the congregation. People and teams who have responsibility for various areas of church life (e.g. youth, classics, cell leaders, worship etc.) have a large degree of freedom to make choices and decisions (always in consultation where it impacts other areas of church life!) as to how to operate, what to do, change or adapt. It must however be within the overall mission, vision, values, and purposes of the church as a whole.

Some comments regarding leadership:

- There is great sensitivity to the need to manage change very carefully. There must be stability for growth to occur, but we must be constantly moving ahead, so sensitivity both to the Holy Spirit and to where people are (situation) but also to sound practical management skills is valued (neither above the other).
- There needs to be certain levels of control for a system not to be in chaos, but we are consistently moving away from high control to greater levels of trust (based on relationships). There is a task to be done, everyone must pull together with their giftedness / talents if it is going to happen. We are constantly learning how to balance short-term goals with long term perspectives. (Carroll 1991)
- Key / responsible people: this has been somewhat of a weakness. Where we have people who take direct

responsibility for an aspect of church life we have seen development (e.g. youth, children, worship). Where no one is gifted or claimed responsibility we have failed on a grand scale (e.g. evangelism, poor).

- Evaluation process: There are many mechanisms in place at different levels. Formally the strategic planning team tries to measure where we have come to. The process occurs at all levels e.g. staff evaluation, ministry team evaluation, personal evaluation. We are always asking 'is this good enough?' (Ammerman (et al) 1998: 173-192)
- We keep the structure as 'flat' as possible to stress that all are equal in the body of Christ. Everyone's gift is equally important in building / equipping for service. A focus on the priesthood of all believers. Together with a relaxed informal style, and a really strong emphasis on servant leadership, and the absence of titles or labels (as much as possible).
- We stress the fact that there are different ways of leading in different situations. Different cell groups are led quite differently; the youth are led differently to the 20's or 'classics' (+55 year olds). It is not just in the sub system, but for the whole church we are regularly looking at how our leadership has to be adapted as things change. (Armour & Browning 1995)(Cook & Baldwin 1979)
- Personal spirituality, acceptance, love for one another, the fact that conflict/confrontation is normal and needs to be faced honestly and gently, keeping things as simple as possible, taking responsibility, being accountable are some of the issues we are constantly talking about.
- 'managing people is like herding cats', (Bennis 1997) we understand that where there are people there will be mess (sometimes even chaos!). We must learn to live with ambiguity, paradox, to be creative and attentive to the Holy Spirit. We will never get everything neat or in control.

- 'It's who you **are** that counts'. Everything is on the basis of relationship and in that situation we must be real, honest, human.
- The use of practical, common sense to do a good job, in fact anything permissible to enable us to achieve our purpose. We have a strong emphasis on incarnational theology.
- Because of our background, we are making a concerted effort to restore women to an honorable place within the leadership of the church.

3.3 Leadership development at VCFT.

For a number of years now we have had a leadership development program in place. We feel strongly that the issue of leadership (or lack of it) is one of the greatest inhibitions to the church fulfilling her purpose and so we have been quite intentional in developing new leaders. There has been a fair measure of success, but we have also had some failures, often when our praxis has not matched our theory, and we have been tempted to take shortcuts! A few introductory remarks would be in order: firstly we have kept the process relatively simple so that whoever is currently in a position of leadership can participate without having to think too much about it. At it's simplest it is 'identify – train – empower', (we will come back to that later). Secondly we are a lot more concerned with character issues than with skill or techniques; 'being' before 'doing', although it normally follows. Thirdly: the process and requirements are still not known or understood in all facets of congregational life. It is working best where there is a responsible person who heads an active team for example the worship team or youth team. Fourthly, success in other areas of life does not guarantee leadership in the church. Also when new members join from elsewhere we do not allow them to have any leadership function for at least a year no matter who they are or what their pedigree. They can however become active in serving as soon as possible. We want to see how people's hearts are, so small leadership / service tasks will be given first to see how people respond / cope. Prayer under-girds the entire process as we attempt to listen to God. We also

realize that we have to be intentional about the process, that it is hard work and will require perseverance.

3.3.1 Identify and recruit.

We have a more detailed checklist of what we are looking for but we ask essentially 5 questions to help us get a measure of the person:

1. Does this person have **influence**? Do they take the lead or are they a follower?
2. What does their **character** look like? How is their walk with God, their spiritual maturity, truth telling, responsibility and keeping of commitments?
3. How good are their **people skills**? What is their relational aptitude? Are they good with people?
4. How much **energy** do they have? Are they able to keep themselves going and help with others? Could they enthuse vision and values? (time availability is part of this)
5. How **intelligent** are they? Do they grasp what is going on? Are they alert? Do they have enough mental quickness to look at the options and make a decision? Are they discerning? What about practical wisdom?

Then comes our leadership checklist. We have made a decision to have fewer leaders of quality (if necessary) than to have people who are not ready or capable of leading. So we often wait, and have grown slower perhaps, but our concern is: 'first do no harm'.

Our Leadership Checklist:

- ❑ Sincere love for and pursuit of Jesus Christ demonstrated in regular personal worship, meditation on the word, and prayer (Ps 1:1-6; Ps 18:1-3).
- ❑ Demonstrated fullness of the Holy Spirit, of faith and of wisdom (Acts 6:3).
- ❑ A perception of leadership not as grasping for position, or title, or power, or authority, or respect, or privilege, but as a commitment to humble service and self-sacrifice (Mark 10:37,42-45; John 13:12-16; Phil 2:5-9; Peter 5:1-5).
- ❑ Personal exposure, loyalty and commitment to their pastors / leaders, and to those whom they are pastoring / leading (Mark 3:14,15).

- ❑ Trustworthiness, with the ability to resist being bribed or bought, or manipulated in any way (Exodus 18:21).
- ❑ Commitment to the 'Barnabas-style' of open, loving communication, to solving relational problems, to processing anger constructively, to encouraging and building up and maintaining confidences strictly (Acts 4:36,37; Eph 4:25-32).
- ❑ Willingness to be a 'team player' and to help others to succeed (Phil 2:3,4).
- ❑ A strong, loving marriage that provides support for their ministry (Acts 18:26).
- ❑ Capable and respected, mature in the faith, and with proven ministry ability (1Tim 3:2-7).
- ❑ Willingness to be judged by strict standards and to accept reproof (James 3:1).
- ❑ Love for people and for Jesus, without desire to benefit personally at the expense of others (John 21:17; Ezekiel 34:1; 1Peter 5: 1-5).
- ❑ Commitment to equipping others for service / ministry through active recruiting, training, deploying, monitoring and nurturing (Mark 3:13-15).
- ❑ Commitment to doing excellent work, taking responsibility seriously, being proactive, planning and executing well (Ezra 5:1,2).
- ❑ A committed, cheerful giver who gives regularly to the fellowship of their time, energy and money (Malachi 3:8-10).
- ❑ Are committed to the mission, vision and values of VCFT.

Once people are identified, we spend time with them and open the possibility of their involvement in leadership. One of the first issues raised is that it is functional and therefore not necessarily 'forever'. We explore together implications, 'cost', and then ask if they will consider it.

3.3.2 Training

The process of training has more in common with 'investment' than with the transfer of skills or information, although they are still both

valid and necessary. The practices we aim to instill are found on page 12 of the integration manual.(Ap.5 - 119) This is done in a cyclical way, so that we cover most of them over a period of two to four years. Most equipping of our leaders, however, is done by relationship; eating together, playing together, discussing issues, solving problems together, challenging each other. We still have evening, day and even week-end retreats, where we look at the 'big picture', re-envision, look at ourselves, evaluate how we are doing. Feed back, accountability and personal authenticity are extremely important. Review takes place informally all the time, but formally at least every three months. There are simply two questions, one personal, one vocational: 'How goes it with your soul?' and 'How goes it with your work?' Further we work with an 'open-door' policy, where anyone has access at any time. This process is very slow, but quite stable. Another important aspect of training is giving responsibility to 'do' (deployment according to the leadership checklist). 'Learning while doing' with monitoring and critical feedback takes place over the entire spectrum of the congregation, from the preaching and worship leading, to cell group leadership and youth work. The process is essentially watch (apprenticeship) it being done, do it together, do it alone with supervision – keep going! A huge amount one learns about leadership comes from leading something yourself.

3.3.3 Empowerment

Empowerment comes with trust after the process has been followed. The existing leader / mentor must now take their hands off and allow the development to continue. Providing a secure environment to discuss problems / crises but at the same time giving real responsibility. One must be careful not to still want to own, or control what happens. Real empowerment comes by way of vision and values keeping all things in the congregation oriented towards it's purpose, but allowing each leader the opportunity to develop their own style.

3.3.4 Role of Senior Pastor

Responsibilities of leading :-

- To keep growing, learning, to be open to new insights, to be true to myself and congruent with what I believe. I must have integrity.

- ❑ To care for my family and friends.
- ❑ To pastor the process of leadership development by keeping the mission, vision and values of VCFT in the 'frame'.
- ❑ To keep pushing the process of leadership development further and further out, helping existing leaders identify, train and empower new leaders.
- ❑ To keep the issues of spirituality, community and service as high profile issues.
- ❑ To keep nurturing the culture.
- ❑ To keep alert to changes that need to be made.
- ❑ To keep building relationships.
- ❑ To more and more function as 'meaning interpreter'.

3.4 Some concluding remarks regarding leadership.

- ❑ Failures and mistakes are not the end of the road, just the beginning of another. Built into the process of leadership development is the clear understanding that it is better to try and fail rather than never to do anything. It requires honesty, clear evaluation, differentiation of the problem from the person and on-going support and acceptance. The way the current leaders handle conflict, problems, mistakes and failure also determines whether it is a learning experience.
- ❑ Celebration: Spontaneous celebration takes place often, but at least once a year everyone involved in any form of leadership or ministry in the life of the church is treated to a dinner / party where we have a chance to encourage and bless everyone who has given time and energy to serving.
- ❑ Terminology: We do not use the terms clergy / laity, elder or deacon, because they have been given too much meaning that makes assumptions we do not hold. We have tried to create different words and to give them the content we wish. We have used leadership teams for elders for example. The word 'volunteers' has been in use for some time but we are moving away from it, perhaps to the concept of 'paid' and 'unpaid' staff.
- ❑ There is no formal ordination. We are all ministers of the Gospel and as such there is no area of ministry in the life of the church that is not open to anyone.
- ❑ Empowerment: The process of empowerment is already fairly advanced. Most of the small groups functions as well as certain important areas of ministry in the church. The youth, for example,

have their own leaders team, make most of their own decisions, run their own finances, but are obviously accountable to the church leadership team.

Chapter 4

A Practical Theological Ecclesiology for VCFT.

According to our definition of a practical theological process of ‘doing’ theology (1.4 above - page 4) the second step of that process consists of an examination of Scripture and tradition. This chapter attempts to formulate that second step. Here we will express some of the underlying assumptions, stories, traditions and interpretations of Scripture that comprise the practical theological ecclesiology of VCFT. It is not an attempt to create a systematic description of the church. The purpose is to provide a basis from which a conversation between two realities can be initiated (that will be our concern in chapter 5), a dialogue, a correlational hermeneutic, between the present congregational and leadership analysis of chapters 2 and 3, and the historic faith component of our practical theological ecclesiology as expressed in this chapter. It is hoped that this practical theological ecclesiology will illuminate and challenge the present situation.

4.1 Societal Context

We find ourselves in a situation of transition, both in societal terms and in ecclesiastical terms.(Mead 1991, 1994). We are moving rapidly from modernism to post-modernism. The self-confident certainties, the optimism of the enlightenment world-view with its anti-particular nature and its stress on universal truth and absolutes that helped it define freedom for others, its will to power and desire to control, the autonomy of the individual, the ideas of progress, selection, etc. all founded and based on human reason, have been severely shaken by the events of this century and by continued scientific enquiry. In an ever increasing measure we are moving to a post-modern world. A world of uncertainty and angst, even anarchy. Disillusionment with the fruit of the enlightenment and the Cartesian epistemology have led to an ever increasing relativism and pluralism, a world of constant change and diversity where there are no longer any absolutes. The church has not been unaffected. We must be careful however to see that our answers are primarily spiritual / theological – with all that that entails. We are living squarely in this world and as such are both spiritual and a social organization. If renewing / reformulating our ecclesiology, and the church, as well as changing our world is going to be more than just a possibility, we will have to re-evaluate our understanding of (a) our epistemology (with all the related

issues) (b) the identity and nature of the church. We need a new and clarified missionary mind-set, especially in our so-called Christian culture.

4.2 Practical theological considerations

Epistemology: If we are going to manage change and are going to have a voice, now and into the future, the first question we have to settle with clarity, and with intellectual integrity must be our epistemology. From this will flow a re-evaluation of allied issues such as our understanding of apocalyptic, issues of faith and authority, the centrality of Jesus Christ and our approach to the Scriptures, both in terms of authority and in terms of hermeneutic. Our ecclesiology cannot be sound until we have settled these issues. Newbigin's question 'What kind of confidence is proper confidence?' (Newbigin 1995) is a fundamental one. In the establishment of a Christian epistemology he shows how in the early church Greek philosophical categories were mixed with the Hebrew to frame and express an entirely new fact: that God has acted in and through Jesus Christ. Jesus, this *logos* in the flesh, is God's unique self-revelation and he now stands at centre stage as either a 'cornerstone or a stone of stumbling'. The incarnation stands at the centre of all faith, and as Athanasius clearly spelled out, points to the fact that ultimate reality is knowable in Jesus Christ, that we no longer need to live with the split / dualistic universe of the philosophers. But how do we 'know' this: by faith in this revealed Christ. Augustine spelled it out with his phrase 'I believe in order to know'. All knowledge is predicated on faith (whether this is acknowledged or not), and faith always has an authority that lies behind it. For us in the church it is the authority of God's self-revelation in Jesus Christ as conveyed to us through the Scripture. McGrath (1996:25-50) points out that we are free to choose any authority we please (all efforts to know begin with something given – culture, experience / feeling, reason) but only faith in Jesus Christ as 'the Truth' is an adequate starting point for our epistemology – Jesus Christ is proper truth – take it or leave it! Revelation is however not a giving of information, it is a call to relationship with God. There can be no certainty without personal commitment or apprenticeship to a tradition which we indwell (that gives us a lens with which to look at reality), the role of institution and imagination in recognizing problems, the issue of 'purpose', all bring us to a different kind of knowing, a relational knowing:

- ❑ a knowing where we ask questions, but where questions are also asked of us, a conversation, a dialogue
- ❑ a growing ongoing knowledge that is a gift
- ❑ a knowledge that has as its starting point, focus and conclusion in the person and work of Jesus Christ and involves risk and trust. (It almost goes without saying that for us to have an adequate ecclesiology we must have a sound Christology – a theology of Christ in the Old Testament, a theology of incarnation and ministry and death, a theology of resurrection, ascension and coming – Jesus as Alpha and Omega).
- ❑ a knowledge that is found in the middle of a story (rather than an idea) that enables us to walk by faith and not by sight.
- ❑ a knowledge that rests on the faithfulness of the one whose story it is.
- ❑ a knowledge embodied by grace.
- ❑ a knowledge that heralds a death blow to all dualisms (object / subject; material / spiritual-mental; theory / praxis) and the rebirth of an integrated approach to all of life and creation.
- ❑ a personal knowledge in which God addresses us personally and which we either hear and obey or ignore and disobey.

If we acknowledge the centrality of Jesus Christ as God's self-revelation to us, how is this mediated to us?

Scripture: (Brueggemann 1992) Neither the scriptures themselves, nor the preaching / proclamation of the gospel through the church is the word of God per se'. Only Jesus Christ is the Word of God. The Scriptures are however the only authentic and authoritative record of God's actions and words with and for mankind (and all of creation). They are therefore central and pivotal to our understanding of God, and in terms of our present task, to the proper formulation of an ecclesiology. It will continue to be our central, unique text, given to us via the church and it will remain the locus of reliable truth for the church. Our ecclesiology must be biblical because the scriptures communicate to us, not facts about God, but a relationship, a friendship with Him as an ongoing possibility. If it is true (and I think it is) that we are shaped by what we attend to, then we must attend very carefully to the scriptures so that we may encounter the living word of God in and through them, and in and through the church. [Ecclesiology is not christology although it does have the same issues to face, issues that were part of the christological debate of the first four centuries. The church is the embodiment (incarnation) of the good news of Jesus Christ, not just a herald in a verbal sense, and therefore similar questions of humanity and/or divinity are going to be

asked of the church, a social / spiritual organization, though obviously not in the same way as with Jesus. There is identification, but differentiation.] Tradition needs to be taken seriously as the accumulated experience of the Christian community (numerous ecumenical readings) as does reason and personal experience. Let me make a few remarks regarding the Scriptures as our principle text.

- they are primarily narrative.
- it is multi-layered and can surprise us with multiple interpretations / readings (women, poor, African etc.) which will not exhaust its potential. We need to explore it in terms not only of our own readings but also from the perspective of the self-understanding of the early Christian authors and actors and also the self-understanding of Jesus himself, as they interact with us today (our own self-definition). This will require an understanding of the social world of the early Christians (and by implication, of our own context). The role of sociology both in interpretation of historical contexts and of our own must be acknowledged.
- we need to distinguish between interested readings and interesting readings.
- Scripture is inspired by the Holy Spirit, and continues to be, and as such is creative, has a future and can fund a new world, they are eschatologically explosive.
- Scripture must be read not just logically, cognitively, but also intuitively, creatively and with imagination because it is not just saying something, it is part of the interpretive process, it is creative in the hands of the Holy Spirit.
- we need to approach Scripture with expectation and openness asking the Holy Spirit to show us what He was doing and what He is doing now. We need to be open to many levels of meaning because there can be more than one legitimate, faithful reading. There is not always one right answer / reading.

Hermeneutics: All of perceived reality comes to us via interpretation, and re-interpretation takes place over and over again. We must therefore know clearly the meaning of the Gospel and its message to the whole person, community, creation and then re-interpret old metaphors into the context of new paradigms without losing their real meaning. There are new horizons for us to explore, but we need to restate here our dependence on the Holy Spirit, and the need to develop a hermeneutic of trust, realizing that the Spirit is at work (and was at work) in the Scriptures, in me, in the community and in the world, (and will continue

to be). It is necessary to keep a healthy hermeneutic of suspicion, of brokenness, of humility realizing that interpretation is always in service of power, so we need to remain open to the interpretation of others to moderate our own positions.

Pneumatology: Already it is evident that this is a vital issue. The church, the body of Christ, is the creation of the Holy Spirit. In the light of this I believe there has been insufficient reflection on the role of the Holy Spirit. A developed Pneumatology needs to be attempted (especially now in a rapidly changing church, society and world) beginning possibly with serious debate around the ‘filioque’ clause and the ‘humanity’ of the Spirit. Ecclesiology has to do with the Spirit from beginning to end. The church is the community of the Spirit, so this issue is both crucial and pivotal.

Trinity: Any ecclesiology that is not thoroughly trinitarian will not stand up to any serious scrutiny.

Anthropology: The church is a community of ‘people who believe’ and any ecclesiology must therefore have a well worked anthropology. Due to the constraints of space, simply four comments here:

- ❑ man, both male and female, are created in God’s image and for relationship with Himself, they are blessed by Him and both together are given a dominion and a domestic mandate – God then declares it ‘good’.
- ❑ sin entered and corrupted / marred the image, but it was never completely lost.
- ❑ for a healthy ecclesiology we need to hold the Hebraic view of man as a whole integrated being as preferable to the Greek philosophical split: body / soul / spirit.
- ❑ people long for, want to move toward God – we don’t have to defend and fight, but offer and invite!

Eschatology: We need to rediscover the eschatological dimension of ecclesiology. Jurgen Moltmann, talking about an eschatology of religion had this to say, ‘We are asking about a hope which can incite men for the future, embolden him for freedom, and inflame him for the possible, thereby subduing his depression and melancholy over the present state of his life and his society. We would like to overcome Sisyphus and his absurd world. We would like to search out the way of Abraham who left his land, his family, and his house to seek the promised land through the power of hope.’ (Moltmann 1975:16). The enlightenment for all intents and purposes destroyed the category of hope (Bosch 1991:499). Eschatology restores our ability to hope - a fundamental issue in our

life together as church in an out of a balance world, - to hope toward an open future, a new beginning that will surpass anything we know. But also an eschatology that is not simply future oriented but also focused on the here and now, a creative tension of the now, but not yet: of past, present and future (faith, love and hope), that the reign of God has already come (past) it is coming (present) and will come in fullness (future) – God’s imminent triumph.

- A healthy apocalyptic eschatology allows for a sound public theology – engagement with all of creation at every level. ‘The church knows to expect a life full of ambiguities because it is shaped by its context as the Gospel reshapes the context. Such a calling never leaves the church in a finished, settled or permanent incarnation. Its vocation to live faithfully to the Gospel in a fully contextual manner means that it can sometimes find itself either unfaithful or uncontextual’. (Guder 1998:14). ‘Creative tension’, ‘balance’, ambiguity are all ways we attempt to describe the somewhat paradoxical nature of the church. It is as a body of believers ‘on the way’, in a state of constant change that we must define ourselves. We need a theology of paradox that can allow for an ecclesiology that begins with God continues and ends with Him, but will also begin with broken, suffering humanity, continue and end with that. A theology that will attempt what Tillich attempted (from a different methodological base!) with his sacramental view of reality in holding immanence (Schleiermacher) and transcendence (Barth) together in one reality. Is this not what the church is?
- We should also not be forced to make false choices (either ‘this’ or ‘that’) when there are new alternative approaches to the same event.

Theory-praxis debate: To begin with this is a false dualism, part of our Cartesian heritage but so entrenched it needs to be dealt with separately. Barth saw theory above praxis: get your theology right and you will live properly. Marx turned it the other way giving praxis right of way. Neither is correct! What we need is a dialogue of three equal partners. Praxis 1, theory 1 and *poiesis* in conversation leading to theory 2, praxis 2 and *poiesis* and so on. ‘ People do not only need truth (theory) and justice (praxis); they also need beauty, the rich resources of symbol, piety, worship, love, awe and mystery’ (Bosch 1991:431). All of life is grace and I believe all theology and embodiment should be poetic, should be art.

4.3 The shaping of praxis

Some initial statements on the church.

The early Greek fathers spoke of God as an 'Eternal Community'. The word they used to describe it was the 'dance of love' in which the persons are constituted and defined by the quality of their relationship. The trinitarian love-dance was / is 'ecstatic' – an outward exploding of love, in self-giving, in ongoing creation and mission – called the rule of love, the reign of God. True community leads to mission, the Father sends the Son, which creates community for mission, the Spirit is sent to the church, and so on... The ultimate goal is one shared eternal love dance (Jn 14:23;17:21f). This future goal has already been fulfilled in history (awaiting consummation) in the coming of Jesus and the Spirit and the creation of His community of love –the church. Identity, as individuals, as congregations, come from relationship, from being loved and loving, only then can we begin to deal with vision and purpose, ministry and mission (Matt 3:17). The essence of being a disciple of God, of being the church, is being the 'beloved of God' – being loved and learning to love (Matt 22:37f; Jn 13:34f). So church must be a trinitarian/kingdom event/experience – it is entering into God's dance with one another to such an extent that loves explodes outwards in mission (Ex 33:14-16). The highest task of the church is 'being' the people of God – of 'being' in relationship with Him, of experiencing His love and in sharing it we become the good news. The chief end of man is to glorify God and enjoy Him, forever.

The church is teleological by its very nature, it exists for a purpose, it is called by God and sent, to function biblically and relevantly where they are. To experience and then express the life and love of Jesus, demonstrating to **all** people, God's grace in love, acceptance and forgiveness, to live with compassion and kindness. To announce the Kingdom of God in deed and word. The church is to herald the rule / reign of God, just as Jesus did, proclaiming that the Kingdom of God has come, that it is a foretaste of what is still to come, that it has the power to transform and that it should be sought as something valuable (parables of the Kingdom). The church is also to show the rule of God, as Jesus did, healing the sick, giving sight to the blind, 'casting out demons', setting captives free etc. and other miracles. (Part of our ecclesiology is to take seriously the issue of evil in all its forms, the 'powers', Satan, 'fallenness', as real opponents in conflict with the

coming of the Kingdom of God.) We have been given the same power and authority to usher in the Kingdom ‘between the times’, to proclaim good news, to help people to receive and enter God’s rule, the realm of His presence and authority, to bring justice, mercy and peace. The church is not the Kingdom, nor is the Kingdom the church. The church is the people of God (not a place or a building) who live under, and are governed by God’s rule. The church is created by and witnesses to the Kingdom, it is an instrument, a sign.

The purpose of the church therefore is to witness about what God has done and said in the past, what He is going to do on in the future and what He is doing today. The church is the agent through whom God chooses to achieve His purpose of salvation, wholeness, healing for mankind and for all of creation. Disciple making is a demonstration of the Kingdom. The church is soteriological in nature.

Community: The church is called first and foremost to be God’s unique covenant community of those who live under His rule. (Burger 1999) **KOINONIA:** the church is a community in relationship and fellowship – a family – and it should live together as such. It is a place of belonging, of building deep and lasting relationships and friendship, it is a place of personal involvement. In our social context, this can only be done in smaller groups where members ‘live out’ their faith together, caring for each other, and for all people as they have opportunity – one cannot have a relationship with a thousand people! **DIAKONIA:** the church, following our Master, is called to be a servant, to each other and to the world (Jn 13; Phil 2). We live under the authority of God with humility and we need to create an ethos of serving others (not a natural habit), showing and teaching this as a pivotal aspect of our lives together, part of the expression of the incarnational nature of the church. We must equip people to know and recognize their gifts, to identify their own vocation, and then to disciple them in the process of serving. This is a paradigm shift that cuts to the core of our fallenness – generous self-giving in acts of kindness where it is not deserved are not our normal habit. **KERUGMA:** we are called to be the proclaimers, the messengers of Good News, ‘being’ the message, doing the deeds of Jesus, speaking the words of Jesus (living, showing, telling) and in so doing becoming a prophetic ‘voice’ to others, our society and to the church. Ours is the privilege to invite the lost, broken and poor to the great banquet spread before them. Our evangelism should be relational, sensitive to those who are seeking God, and have many different shapes and forms, remembering that it is the kindness of God that leads to repentance. We

want to love them into the Kingdom. The church should, in the power of the creator Spirit, be the most creative people on earth. LEITOURGIA: Our first priority as the people of God is to worship Him, responding to His self-revelation in Jesus, recognizing the centrality of the Word and sacraments. Worship is not only for times of gathering but extends to every are of life, it is a lifestyle. We pursue companionship with God, intimacy with Him through prayer so that we know God's presence and we hear His words to us and so become a people of gratitude, celebration and joy. We want to be like Him.

Some further comments:

- ❑ The church is the field in which our eyes are opened to see. To see ourselves, to see others, to see the world, but first and foremost to see God. It is the place of encounter with the living God.
- ❑ The church is an expression of the Kingdom, an alternative possibility / society, a re-structuring of reality, a re-integration of life. The church is therefore subversive of other realities.
- ❑ The church must be both critical of itself and of its context (daring and faithful) but also creative (empowering, faith building, freeing).
- ❑ The church is becoming what it was created to be as part of God's great narrative, His epic of salvation.
- ❑ The church is a social and a spiritual organism and therefore plays a pivotal 'go-between' role.
- ❑ The church is not a one-man-band, but a priesthood of all believers led by men and women with a leadership gift. Purpose of leadership is to form and equip the people of God to demonstrate the purpose of God. The equipping must be practical (the apprentice model is best). Leadership is a function not a position or title and is open to anyone. Leaders are people who are anxious to be led so they can lead, to be disciplined, healed and taught so that they can do the same. Leadership should be exercised with care, humility, selflessness and grace, it is a serving position not a power position. Leadership is a team sport.
- ❑ There is no one definitive way to structure the church. Any organism as it grows, changes form and shape constantly. The church is never static. It is dynamic and continues to move on towards the goal set before it. Here we engage the age-old debate between form and freedom. Any structure of the church must balance the need for security and a framework / skeleton upon which all the functions can operate at maximum efficiency. Too much control and we have a

‘robot’, too little framework and you have a jelly fish. Here again we live in tension, never perhaps getting it quite right – always remaining dependent on the leader of the church, the Spirit of God.

- Change and transformation are not easy or simple (especially as we move towards more systemic / foundational change). People feel unsettled, unbalanced and out of control. We need to recognize the reality of ‘liminality’ and provide a safe place where security and meaning are part of the process. Change, transition needs to be managed very carefully, with a clear strategy.
- How are we doing? Criteria for evaluation must not simply be adapted from the work-place (or any other place). We need to explore ways of measuring / assessing, unity, catholicity and apostolicity.
- People are more important than things: the church must be built with honesty, mutual respect, truthful communication, determined co-operation, believing and speaking the best about each other on the understanding that everybody matters to God. Jesus loves the needy, poor, hurt, distressed, lonely, etc. Words such as character, accountability, integrity, authenticity should be the hallmarks of our life together.
- The church should not be too complicated. It should be as simple as possible, as real and down to earth as possible so that ‘what you see is what you get’.
- Being relevant / culture current. We must seek to develop an atmosphere of relaxed ease, of being ‘family’, where we can speak, live and behave in ways that are normal and comfortable for us, and to which our culture can respond to positively. We want to be true to ourselves (no hypocrisy / double standards) while making the gospel real and relevant to the people we are ministering to.

4.4 Concluding remarks

Some assumptions about ‘being’ the church together.

Assumed at VCFT:

- People really want to obey Jesus.
- The extravagant love of God has led to and will lead to repentance.
So our extravagant gifts of kindness to others will have the same effect.
- The Kingdom is the primary mission and issue of church life – not self-preservation or the perpetuation of church life.

- ❑ Church life should equip people to manifest the Kingdom as Jesus described it.
- ❑ Quality leads to quantity in everything.
- ❑ A commitment to excellence produces confidence in ministry and in care.
- ❑ The primary source of ministry ability come from personal devotion and prayer and should be prioritized in our lives and in our sharing with those to whom we minister.
- ❑ The Kingdom conflict is a reality that cannot be escaped.
- ❑ The primary foundation for healing in all dimensions is love. At the end of the day we must be known as a loving people.
- ❑ Placing expectations or pre-conceived notions about or upon individuals or churches is always injurious.
- ❑ The desire to control is demonic.
- ❑ It is normal for everyone in the congregation to be giving themselves in some ministry on a consistent basis in order for healing and growth to come to them.
- ❑ Having a heart of compassion for the poor, orphans, widows for all hurt, bruised, dispossessed, oppressed and broken people is normal in Christian life.
- ❑ To give consistently and generously of your time, energy and money is not an option.
- ❑ Suffering is a norm for those who are human.
- ❑ Convincing people of values that are consistent with the Scriptures and that lead to ethical and moral behaviour consistent with the Bible is our aim – more than simply to change behaviour.
- ❑ Each church group (and each group in the church) is a new creation and should have differing forms, style and practices suited to that group.
- ❑ There is a Godly rhythm between contemplation and action that brings health.
- ❑ We cannot manufacture the Spirit's genuine working.
- ❑ Most ministry involves focus, ridding ourselves of distractions, and perseverance.
- ❑ Worship accomplishes something no other feature of human existence can.
- ❑ God is for us and with us – always.
- ❑ Every person is responsible for his / her own spiritual growth and fellowship needs.

- ❑ Holiness, righteousness, justice are a process of identity rather than an outcome of law.
- ❑ Conflict with one another in the body of Christ is a part of normal life in the church. It must not be ignored or swept under the carpet but must be faced and dealt with.
- ❑ Relationships are what hold a local congregation together.
- ❑ The church and every person in it needs to give themselves away to be healthy – this is at the heart of the Gospel.
- ❑ Planning and strategizing are integral to executing every task God has given us.
- ❑ Prayer under-girds everything we do.
- ❑ Taking risks, stepping out in faith is part of growing in maturity and exploring God's purposes. We will not get it right every time, we will make mistakes and fail – but it is 'OK' to do that within the congregation.
- ❑ The church must be a 'safe' place for the broken and a disturbing place for the healthy.

Chapter 5

Analysis and Reflection

The third step in doing practical theology is the initiation of an ongoing dialogue between the analysis of context (church and society) and the interpretation of text (scripture and tradition)(cf. 1.4 above). This is a correlational hermeneutic where each begins to interpret the other towards a new praxis (*poiesis*). It is the faith community discerning the will of God as it has played out in their own specific context so that they can allow the normative aspects of God's revealed truth to reshape them towards their eschatological purpose, becoming a beacon of hope, a sign of God's arriving Kingdom. In our introduction we noted the pivotal role of discernment for this study (1.1 above) as '...a process of sorting, distinguishing, evaluating and studying...' (Guder 1998:172) under the guidance of the Holy Spirit.

The purpose of this chapter is to do no more than initiate the process and therefore to hopefully stimulate fresh thinking, reflection and prayer towards a reshaped praxis. In order to structure the analysis we refer again to the reason for making special reference to the leadership issue. 'Firstly it is vital to discern what is happening with regard to leadership and its ongoing development in order to make adjustments to the power structure and the process of raising up and training future leaders. Secondly, in a wider sense, it is important for the leadership to continue to discern with greater clarity so as to exercise their leadership responsibility' (1.1 above). Leadership needs to be self-aware in terms of their own function and aware, in a more general sense, of what is happening in the life of the congregation. We now look at discerning congregational growth on two levels.

1. A general look at what is happening currently in the congregation to provide a framework for the leaders to discern how God has been (is) active.
2. A specific look at leadership so that the leaders can discern their own function and ongoing development.

5.1 General comments

There has been growth in just about every aspect of the congregation's life over the past eight years. Instead of trying to enumerate all the details, at this point suffice it to say that the mechanical analysis gives some indication of the kind of quantitative growth that has occurred. It is by no means meteoric, but it has been steady and sustained. More helpful

here would be an initial look at some of the areas that have been highlighted as giving cause for concern. Most of these have been to do with the qualitative aspects of the congregation's life and as such are a lot more difficult to 'measure'.

- It has been stated elsewhere in this document that this congregation is a high maintenance group. Two of the possible explanations are (1) that because of the kind of community we have developed we are attractive to people who are 'wounded' and in need of healing; (2) or that the consumer mentality rife in our culture is carried into the church. There is the possibility that there is a deeply embedded assumption of 'what can I get out of this' or 'what are you going to do for me'. There has been a strong emphasis in the teaching of the congregation on issues such as serving others and giving of time, energy and money and this needs to be continued. This affects issues such as ministry to the poor and evangelism, both areas that need a great deal of attention. The Network course has had a significant impact, but needs to be followed up in an engaging innovative way. This is simply one example of the powers (Wink 1992). It needs to be stated clearly that it is at this level of discernment (of the 'powers') and of action, that all the issues raised in this chapter must be seen. If this is not done comprehensively, with prayer and wisdom, we will continue to apply superficial remedies to deep-seated issues. Any 'reading' of why there is so little energy for evangelism, for example, that does not discern what 'powers' lie behind, will simply be applying 'plasters to the cancer patient'.
- The welcoming-intergration process made a significant impact when it was first initiated, resulting not only in a significant increase in members, but also the whole 'climate' of the congregation. Observation of the graph 2.3.9.11 suggests that we perhaps need to refocus on this area.
- As noted, involvement in the plight of the poor and evangelism are in their infancy and need to be nurtured. Alpha is starting again, but will need a lot of attention. CAiR has had a large impact in an unexpected quarter. It has been through this process that more unchurched adults have come to faith than through any other process over the past few years (ministry amongst teenagers has been more fruitful in this regard). Attention needs to be paid to this phenomenon.

The above will suffice as examples of the process of discernment that needs to be carried through into every area of congregational life.

5.2 Comments on Leadership

The following observations are in no particular sequence, but are presented as issues that need to be addressed.

- There is a need to create a deeper awareness of the fact that we are a diverse church with multiple systems and to see how this impacts the way we do things. For example when one looks at our demographics regarding language, age or previous congregational background, it could affect how we structure worship, or offer alternatives. As the congregation moves toward greater diversity and complexity it may create ambivalent feelings. With greater diversity comes a greater need to delegate and to trust.
- In terms of organizational development we need to be alert to what transitions are taking place and where the balance of power lies.
- Comfort vs Transformation: There is a need to be more sensitive to the corrosive side of conflict and how quickly people, sub-systems or even the entire congregation can downshift. Clear guidelines must be created for dealing with confrontation and conflict. Part of this would be to highlight the growth aspect of it. When looking at the M. Day and Roddy situations, it appears that, because it was not spoken of clearly in any public forum, discussion was 'driven 'underground' and the process of restoration significantly slowed.
- A need to be aware that in dealing with change, it helps more to remove hindrances than it does to pile up supporting forces.
- More needs to be done to help members understand how the role of senior pastor has changed and continues to do so as the congregation grows. It needs to be seen as pastoring an entire system, the shepherding of a process of equipping the saints as a whole, so that the whole church equips itself.
- Everyone needs to be made aware of healthy versus dysfunctional ways of conducting both relationships and smaller sub-systems like cell groups. Dealing with issues such as fusion and differentiation, the dependence-interdependence-independence continuum, relational triangles and addictive behaviours (Stevens & Collins 1993).
- To grapple a lot more with systemic power.

- To realize that when the training of leaders takes place, the wider group should also be trained. It is of little value in training cell group leaders, for example, if the group itself is pulling in another direction.
- The difficulty of a leadership team to identify their own systems or weaknesses makes an 'outside' perspective a healthy prospect. Someone who can listen, ask questions and then be able point out the strengths / dangers of an particular approach or style. An interview of this nature would have to be carefully managed, given the history of the congregation.
- The strategic planning process is in need of attention. The last 3 reviews were not successful both as events, and in terms of what it showed was happening. The approach has been one dimensional. We have approached the whole strategic planning process from an almost completely cerebral / rational / logical / cognitive / 'left brain' angle. So the response has been limited. It has not fired the imagination of the congregation – or even some of those on the strategic planning team.
 - The process has been too linear – driving towards a 'finished product' – although I would not have expressed it in such terms initially it seems to have inadvertently become so.
 - It has been far too complex. There have been too many words / ideas / issues / without any organizing framework; no clear 'map of meaning'. The 'Arrow' (cf. Ap.6 - 125) is an attempt to provide a visual, clear overriding impression of the whole process.
 - There has been significant under communication.

Chapter 6

Conclusion

This research set out to discern congregational growth within certain given parameters, its purpose not only to satisfy personal curiosity, but also to provide a framework and stimulus for ongoing leadership evaluation with the goal of presenting 'every man complete / mature in Christ' (Col 1:28). The importance of a clear-headed assessment, that looks at the situation as it presents itself, cannot be under understated.

The two concerns raised at the outset have been addressed in the course of the research. The possibility of superficial assessments will, hopefully, be much reduced. Interpretations can be better tested, even if they appear to be self-evidently true (which they might well be), and a culture of carefully discerning God's purposes with the congregation will be engendered. This, in and of itself will help to obviate the second possible concern, leadership complacency.

The paper has attempted to show that the congregation has grown over the past eight years, both quantitatively and qualitatively. It has also been shown that some of the qualitative aspects of the congregation such as individual spirituality, communication, empowerment or reconciliation, to name a few, are in need of greater attention and measurement. It needs to be clearly stated at this point that not everything has grown, or even grown equally. It is the 'Why' question regarding growth that needs an answer here. The writer offers two initial observations.

1. There is nothing explicitly that highlights this first observation, it is more of a cumulative conviction. VCFT, by virtue of its structure and make up, its style and expression has been positioned along a 'fault line' that has appeared during a period of paradigm shift in the wider South African culture and beyond. The period of political and economic uncertainty, and the social changes in our country, have shaken loose old patterns and some people have looked for something different. The way the congregation finds expression provides a place that deals with some of the issues raised by post modernism. This has been fortunate for congregational growth and may well continue for some time to come, but it will have to be monitored carefully.
2. Every area of congregational life that has experienced significant growth over the past eight years has had a person who has taken responsibility, gathered a team around them and worked toward a well defined goal.

Conversely those areas that are currently areas of weakness have generally lacked someone to champion them.

The problem stated at the outset of this paper has been addressed as the research has progressed, but the hypothesis posed remains to be tested. This paper forms the initial impetus for a future dialogue that will be the beginning of transformative action. This will require ongoing monitoring and testing to assess the validity of the hypothesis.

The writer is fully aware that there are many partial and unexplored aspects of congregational growth, as well as many unexplained ambiguities. It is the power of leadership that they are able to articulate what God is doing in our midst, what others may only be vaguely aware of. To be able to see through all the parts to the most basic and essential problems (to discern), and then to offer some sort of solution, some sort of hope, some way forward, even if at that time it is tentative. It is leadership that is going to prove crucial, leadership that can discern our current context, that can discern God's activity in it, that can discern and therefore take decisive action to shape a future that is better than our past, a future filled with hope.

It is my hope that this document goes some way towards helping the process.

The appropriate place to end is in recognition that in the final analysis our trust is in the Lord of the church who leads us by His Spirit – even in the times when we do not see as we should.

‘Epaphras (Chris), who is one of your number
a bond slave of Jesus Christ, sends you his greetings,
always labouring earnestly for you in his prayers
that you may stand
mature and complete and fully assured
in all the will of God’. (Col 4:12)

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Questions for research project

1. What do we do now that we have always done?
2. What has made us what we are today?
3. What do we share that makes it easy to talk to each other?
4. What makes us unique?
5. What makes us who we are?
6. What [and how important] are : lifestyles/symbols/stories/values
: style [e.g. worship/dress/relationships]
: church life/belief/theology
7. What is predictable?
8. What comes from our surroundings?
9. What from the past is present with us now?
10. In what areas are we growing or reducing?
11. Why?
12. How spiritual are we as a congregation/individuals?
13. What words do you hear a lot?
14. What does the word 'mission' mean to you?
15. What is sacred to us?
16. Do we have any 'holy cows'?
17. What is our attitude to drinking/smoking/dancing?
18. How are gender roles handled?
19. How are decisions made?
20. What are our values regarding : young people/dress/small
groups/serving status/communion
21. Where are we going?
22. How do you see the church in community life?
23. Describe a good member
24. With all the political changes what do you think of your role as a
Christian?
our role as a church?

1971	1973	1974	1975	1976	1977	1978
<ul style="list-style-type: none"> Afrikaans AOG Bellville breaks up – later on Afrikaans / English cell group in Parow and English cell group in Durbanville join to reform AOG Bellville: Van Niekerk St. 	<ul style="list-style-type: none"> J.S.W. Bond arrives (Chairman AOG SA) 	<ul style="list-style-type: none"> C. Mitchell arrives (assistant to J.S.W.B) 	<ul style="list-style-type: none"> A. Venter leaves for Rhodesia (sent out from congregation) 	<ul style="list-style-type: none"> T.L. Goddard arrives (assists J.S.W.B) 	<ul style="list-style-type: none"> C. Mitchell leaves for Harfield Rd T.L. Goddard leaves for Mondeor 	<ul style="list-style-type: none"> D. Morphew arrives (assistant to J.S.W.B)

1973→

period of high intensity involvement and commitment somewhat of a 'revival' during this period

- Easter Conventions are a highlight of the year
- Period of stability '73-'78

1972→

Hippies

1979	1980	1981	1982
<ul style="list-style-type: none"> ▪ J.S.W Bond leaves for Johannesburg ▪ R. Jenkins ▪ R. Nally ▪ S. Holloway leaders sent to congregations around the country 	<ul style="list-style-type: none"> ▪ Nov '80 – current church building dedicated ▪ Home devotion groups ▪ Bible study group mid-week still dominant ▪ P. Heywood elder with pastoral role 	<ul style="list-style-type: none"> ▪ Cell groups begin early '81 ▪ Moves begin to lead church out of AOG ▪ J. Van Zyl arrives (assistant to D.M.) 	<ul style="list-style-type: none"> ▪ Public debate between D. Morphew and elder over wine issue ▪ Nov '82 public meeting of entire congregation to vote on in/out AOG. J.S.W.Bond / D. Coetzee put case for staying AOG; D. Morphew / and elders (except 1) case for out of AOG ▪ Becomes Tygerberg Celebration Centre (independent) ▪ Congregational structure changes to cell:congregation:celebration <ul style="list-style-type: none"> ▪ Multiple congregations Sunday mornings X6 (La Rochelle / Durbanville / Brackenfell / Kraaifontein / Bellville / Wingerd(Afr)); led by full time pastors or elders ▪ D. Roussouw part-time
<ul style="list-style-type: none"> ▪ Excitement about growth of congregation ▪ Prospect of building mobilises people 	<ul style="list-style-type: none"> ▪ Congregation still completely white (few coloured visitors who never stay!) ▪ People work together to get building completed 	<ul style="list-style-type: none"> ▪ Eddie Gibbs ' I believe in church growth begins period of church growth influence ▪ Great deal of canvassing of congregation for/against wine ▪ precipitated over issue of drinking wine ▪ First coloured family joins ▪ Strong dialogue with black AOG church 	<ul style="list-style-type: none"> ▪ Most traumatic period of congregations life (many people not here at the time talk of it as a 'watershed') ▪ Deep hurt / anger / recrimination

1983	1984	1985	1986
<ul style="list-style-type: none">▪ Cape Fellowship Ministries Starts (approx 14 congregations)▪ R. Sandiford arrives La Rochelle congregation (elders P. Heywood and M. Day)	<ul style="list-style-type: none">▪ P. Fox arrives▪ Bible School established (part time / correspondence)	<ul style="list-style-type: none">▪ D. Roussouw leaves▪ Name change to Tygerberg Christian Community (still TCC)▪ Afrikaans congregation breaks away (Die Wingerd) under G. de Lange. Issue is ostensibly language▪ Loni Frisbee visits for approx. 1 month from Anaheim Vineyard▪ Numbers approx<ul style="list-style-type: none">▪ Celebrations approx 400▪ Total congregations max 350▪ Period of signs / healings / prophecy / spiritual gifts<ul style="list-style-type: none">▪ Spiritual awakening under input of Loni Frisbee▪ Affects all but especially youth	<ul style="list-style-type: none">▪ R. Sandiford leaves for USA▪ P. Fox leaves▪ 2 more congregations close and are absorbed into others 3 (La Rochelle / Durbanville / Brackenfell) are left▪ closure of congregations due to leadership failure
<p>Teaching is dominant issue (D. Morphew)</p> <ul style="list-style-type: none">▪ Counseling also very high profile (Sandiford) YWAM discipleship teaching becomes an issue lasts till 1986 – creates debate and tension over contact and method <p>Violence in society in '80's</p>			

1987	1988	1989	1990	1991
<ul style="list-style-type: none"> ▪ Loni Frisbee visits again 	<ul style="list-style-type: none"> ▪ 3 congregation brought back to single one at La Rochelle ▪ Bible school fades and ceases ▪ D. Flanigan arrives as Youth Pastor ▪ Soup kitchen begins in Kraaifontein / Bloukombos ▪ CFM becomes affiliated with ACM (Associated Christian Ministries) national movement 	<ul style="list-style-type: none"> ▪ J. Van Zyl leaves for commerce ▪ 3 full time elders doing bulk of work ▪ D. Morphew increasing role nationally 	<ul style="list-style-type: none"> ▪ D. Morphew leaves ▪ M. Day assume pastoral leadership 	<ul style="list-style-type: none"> ▪ Nov '91 M. Day resigns / relieved
<ul style="list-style-type: none"> ▪ Loni's visit a bad experience for congregation – excessive ▪ Prophecy: men will be raised up and sent out 	<ul style="list-style-type: none"> ▪ Serious financial pressures forces some of the decisions 	<ul style="list-style-type: none"> ▪ Finance still major problem ▪ Elite group of elders developing ▪ Sense of absenteeism of leadership 	<ul style="list-style-type: none"> ▪ Continued support of D. Morphew financially till 1994 	<ul style="list-style-type: none"> ▪ Elders 'rule' ▪ Tension between elders and pastor <ul style="list-style-type: none"> ▪ Wheels coming off ▪ Cooling ▪ Unsettled ▪ People leaving ▪ Finances worsening
<ul style="list-style-type: none"> ▪ Stock market plunges ▪ Property values poor ▪ Interest rate 18.5% 				

1992	1993	1994	1995
<ul style="list-style-type: none"> 6 months elders caretaker July C. Goddard arrives Elders / deacons / worship leaders / musicians / secretary asked to resign. Finance team only group left operating Cell groups closed mid-week combined meeting / Sunday worship only 2 functions for almost 18 months D. Flanigan leaves for Oudsthoorn 	<ul style="list-style-type: none"> D. Morphew starts church plant in Southern Suburbs G. Goddard arrives pastoral role Cell groups re-established in 3rd term Leadership group forms 	<ul style="list-style-type: none"> Soup kitchen stopped 'Toronto blessing' Kraaifontein 'work'stops Name change to Vineyard Christian Fellowship Tygerberg Ladies group start 	<ul style="list-style-type: none"> P. Heywood starts part-time pastoral assistant
<ul style="list-style-type: none"> Complete confusion June debt: R+30 000 More people leave 	<ul style="list-style-type: none"> People leaving (with elders) Uncertainty / insecurity Positive response to restart of cells Serious attention to prayer 	<ul style="list-style-type: none"> Finance – just managing 	<ul style="list-style-type: none"> Turn-over of people 'friendship evangelism'
<ul style="list-style-type: none"> Mandela released 	<ul style="list-style-type: none"> Political uncertainty 	<ul style="list-style-type: none"> elections 	

1996	<ul style="list-style-type: none">▪ Support groups begin: CaiR, Friends First▪ Mar '96 first men's camp	1997	<ul style="list-style-type: none">▪ Jan '97 R. Bray arrives as Youth Pastor▪ May '97 R. Bray dismissed▪ Oct '97: strategic planning begins▪ Classics start	1998	<ul style="list-style-type: none">▪ Jun '98 C. Eveleigh starts as Youth Pastor▪ Friday night live (FNL) begins▪ 20's begin
<ul style="list-style-type: none">▪ first black couple joins▪ 'welcome' strategy begins with 'connect' and integration	<ul style="list-style-type: none">▪ R. Bray disaster 'rocks the boat' seriously damages youth, Alpha etc.	<ul style="list-style-type: none">▪ Growing sense of community			

1999	2000
<ul style="list-style-type: none">▪ Jan '99 L. Snyman begins $\frac{1}{2}$ day children's ministry▪ FNL becomes: <u>Re@ct</u> / Revive	<ul style="list-style-type: none">▪ Jan 2000 C. Morley arrives associate pastor▪ Celebration 2000
<ul style="list-style-type: none">▪ Church unity becomes an important issue	<ul style="list-style-type: none">▪ Financial difficulty
<ul style="list-style-type: none">▪ Elections▪ High interest rates: 23%	

PLANNING DOCUMENT 1998

For as long as most of us can remember we have lived and worked in a culture that affirmed to the Christian church. Our models for congregational life and community have all been designed for this church friendly environment. Secular trends and political realities mean our society has been catapulted into the modern age. There have been fundamental changes in the past 15 years. The church generally has not changed much in the last 30-50 years. We still work with old paradigms, even if some of them have been given a new coat of paint now and again. Even where there have been "so called" progressive new movements (Vineyard?) they have been very small and not significantly adjusted to the times. (Vineyard churches worldwide \pm 500, Baptist churches Houston Texas + 500).

I believe we live in a mission field in the Tygerberg area. The church and its teachings are not widely accepted. (Total population vs church attendance). Secular factors have come to dominate our culture and solutions that worked 20 years ago no longer are as effective.. We need an un-learning and a re-learning process to take place in the way we "do" church. It is both a stressful/complex challenge, but also an exciting one. I have no doubt we will have a very fruitful next 5 years.

The first and foundational challenge is for the church to retain/regain a sense of spiritual vitality. We need to identify the activity of God (globally and locally) and make adjustments that reflect these realities.

Spiritual vitality is essential in transformation, but it is not enough. The second challenge is for the church to respond positively to a continuously changing environment.

The third major challenge is leadership. As churches change, conflict almost inevitably follows. While some conflict is attributable to spiritual warfare, much of it stems from a lack of effective leadership. Most pastors/leaders are managers described by Warren Bennis' classic phrase: "Managers do things right, Leaders do the right things." Both managers and leaders are essential to healthy church life. What we need is a different kind of leadership. Old models of leadership are based on a reality of slow change and a homogeneous work environment. Today's world calls for leadership based on the reality of on-going, continuous (sometimes-chaotic) change and significant diversity and complexity. We have to learn to become change agents (cf. Nehemiah).

TRANSFORMATION

It is important to be explicit about some of our underlying assumptions: They include:

1. **PARADIGMS:** These are mental models (assumptions, generalizations, pictures, images) that influence how we understand the world, how we make sense of all the data that comes to us, and how we take action. It shapes how we see the world. One paradigm (mentioned above) is that we assume we are in a church friendly culture. We are in fact operating from many old paradigms based on church friendly cultures and we need to make substantial changes – transformation to fulfill our responsibility to the great commission in our age for example: one of our assumptions has been that growth comes via the cell groups. Introduce people to the small group and they will come to faith and come to the large group. (Ralph Neighbour operates on this assumption). The reality: nearly all our growth comes via Sunday mornings and is passed onto the smaller groups. In order to live with this reality and make the most of it we need to move toward at least 1 seeker sensitive meeting per week (maybe starting with 1 per month/fortnight). The congregation must be helped to understand they must put their own specific needs aside for people who are looking for the reality of Jesus. The service must be specifically geared for seekers, taking into account our local situation, tolerances of unchurched peoples etc. The service would probably look like this:

1. 25 Minutes of great, energetic (not too loud) praise songs, easy to sing (don't have to have a big variety!) with one or two slow/more intimate worship songs
2. Drama presentation (contemporary) or musical presentation (the old song item).
3. Brief announcements.
4. Preaching ± 20-25 minutes biblically based but really geared to the needs of contemporary men and women, relevant to the stresses and issues facing us in modern live. In other words the Scriptures applied for practical daily living. Scratch where people itch! It must be kept to 1 hour and it must be well organized, relaxed and friendly, but presented excellently.

The second paradigm shift the church needs to come to grips with is a new leadership model and style. The New Testament does not prescribe one particular leadership system to fit all churches uniformly. Churches have different needs, different circumstances, people and different histories. There needs to be a form of government that embraces these realities. A new model of leadership, a new model for church structure (will look at this later!). First a few comments about leadership:

1. Leadership is not only waiting to see what God will do, or is doing, although this is obviously a factor, but it is also the ability to take the initiative on the basis that God has already given us clear directives and guidelines, and also then permission to make things relevant for our time – incarnational leadership. The body of Christ, the place where divine and human meet and are expressed without contradiction. The church, the place of the marriage of God and man, where not only the wisdom of God (the Holy Spirit, the Scriptures, the voice of God etc) but also accumulated and sanctified anthropological wisdom (e.g. business and leadership theory, psychology, sociology, common sense) are brought together and contextualized.
2. In the church the only things that cannot be changed or re-shaped is the gospel – everything else is flexible and can be adapted.
3. Leadership has to deal with two issues in South Africa: Rapid ongoing continuous change and significant diversity.
4. In all areas of ministry it is important to have a plurality of leadership – teams. A variety of gifts, perspectives and talents, as well as the security of not taking all the responsibility. There should however be one person ultimately responsible (a captain?). Decision making should be consultative.
5. In the leadership of the church we should have men and women who have a gift of leadership. As such they are no different (superior) to any other form of giftedness and receive (or are accorded) no special attention. They are truly servants who are in leadership as long as they function as leaders.
6. Another key shift is thinking needs to occur with the role of the pastor, from preacher/manager/jack of all trades to vision communicator/leader, acting as guide to the leader group and congregation in determining the right methods, programs and processes that will best achieve the vision.
7. Staffing should occur in a variety of ways. Where necessary, full-time paid staff should be engaged but the option should exist for various degrees of part-time/part-pay employment. The personal function of the church should be handled as professionally as possible.

8. Volunteers should be seen as part of the staff of the church. They should also be given a clear job description defining responsibilities and expectations, and they should be held accountable for the tasks they undertake. Volunteers should commit to at least a 1-year period of service with review at the end of that time. This is an area we need to really explore to nurture people into areas of ministry in their areas of giftedness. A culture of "every member a worker" as an expression of the priesthood of all believers needs to be encouraged.
9. The finance team (probably better called the management team) will continue to function as at present being responsible for the management of the physical buildings etc. the finance and any related legal/insurance issues of daily running. (cf. finance document).
10. The three teams (leadership, finance, staff) will keep channels of communication open by personal contact, by cross representation and by the selective distribution of minutes.
11. Responsibility: Who is really responsible and where does the buck stop?
12. Diagram: Leadership structures as it has been and how I now envisage it.
13. Role of leaders:
 - a. To see that the church remains on a true course biblically.
 - b. That the congregation is being adequately shepherded.
 - c. That the body is being fed by insightful, accurate and life related preaching and teaching.
 - d. That the life of the church is being well managed.
 - e. To care about the physical, emotional and spiritual well being of the members.
 - f. To guard the body against harmful influence.
 - g. To review and make major ministry decisions and strategic initiatives.
14. The existing leadership team, with consultation should do selection for the three teams when it involves staff or finance team with those existing members of those teams.

2. There is no one "right way" to do things.

Question: How would we "do" church if we were going to plant a church in China?

Answer: We would learn the language and culture and be sensitive to the needs of the people we were trying to reach, we would contextualize the gospel. If we are going to fish for trout we don't take on deep-sea tackle.

Going back to services designed for seekers. Let me make a few more comments here. Most church growth teaching encourages us to start with a core and train them out of existence.. We want to start with a crowd and lead them to maturity: community – crowds – congregation – committed – core.

To follow this through we need excess space; especially parking, seating and children's facilities.

3. Most Christians want to see "the Kingdom come" but don't know what they must do or how they can use their giftedness to bring it about. Help and direction is needed and the Network course is probably the best I've seen.
4. Change/efforts involve risk. If not done correctly, it can result in conflict that is destructive.
5. A plan for transformational change is essential. Plan, set goals and priorities; strategies.

Planning is often misunderstood or misused. Eph. 5:15-17. It is important that we do not plan apart from the activity of God. Moses sent spies into the land so that adequate plans could be made, but only once they had clarity or where God was leading.

6. God's invitation for individuals to work with Him always leads to a crisis of belief that requires faith and action. The crises of belief are at the heart of God's vision. His call to join Him is a call to change. The crisis comes when we realize the sacrifice and risk that the change will require. Three factors contribute to the crises:
- i. It is human nature to resist change – we prefer a stable, predictable environment.

- ii. Congregations consist of a wide range of people with differing temperaments, life experiences and spiritual maturity levels. Unity (or peaceful co-existence) may be achieved during stable periods. In the midst of change diversity can pull at the seams of unity. It is a major task of leadership to be aware of this dynamic and to manage the process.
- iii. The power of evil is at work. Eph. 6:12. We need wisdom to discern which issues are spiritual warfare and which issues are for resistance to change.

- 7. Church health is more important than church growth. A healthy church, like a healthy plant, will grow!

"As more and more individuals renew a personal, daily love relationship with Jesus Christ, the congregation will experience a kind of *holy dissatisfaction* expressed in a desire for growing clarity regarding God's vision for the church. That being said, it is essential to note that having a *holy dissatisfaction* is not enough. Congregations must be intentional about discerning God's vision. All congregations, to some degree, are trapped by what they currently know. It is not uncommon for a congregation to experience a renewed sense of God's presence and then have that energy lost. With a renewed sense of passion, congregations sometimes mistake recapturing the glory days of the past with pursuing God's vision for the future. Consequently, efforts at change can result in revisiting the good old days with a commitment to work harder at what the church has been doing all along. In the Bible, when God speaks clearly to His people, it almost always involves change and pursuit of a new *promised land*".

MIKE BONEM LEADING CHANGE

- 8. At every step along the way, great effort should be taken to give ample time for leaders to pray and worship together before handling the things of God. We need to be intentional about this and not make assumptions.
- 9. Though the principles that govern other organizations also govern the church, the church has the gift and power of the Holy Spirit that other organizations don't utilize.
- 10. An effective vision is a powerful motivator for the congregation. It must be broad for reaching enough to generate excitement, but detailed enough to provide explicit and clear direction. The communication of the vision is critical. If the vision is not clearly understood by the entire congregation, it's effectiveness and benefits are diminished. It is estimated that most leaders under-communicate by a factor of between 10-100.

Understanding the vision is not the ability to recite it, it means each individual should be able to relate his or her actions to some aspect of the vision.

The vision needs to be:

- Simplified and illustrated with the use of metaphors, analogies and examples.
 - Constantly explaining the meaning of words and phrases.
 - Encouraging people to take responsibility to discern the implications of the vision for their own lives.
 - Repeating it over and over.
- Rick Warren calls it the Nehemiah principles. "Vision and purpose must be re-stated every 26 days to keep the church moving in the right direction".

Simply stated, effective communication makes achievement of the vision the priority, not just a priority.

11. Several short-term priorities must be identified and should result in some clear, unambiguous "short-term" wins in the first 18 months. Celebration of changes keeps the vision in front of the congregation. Help people to be successful.
12. It takes years for paradigms to be transformed so single mindedness is essential. Are we willing to make the sacrifices necessary to complete the forming of change?
13. There will always be a creative tension between two things: god's ultimate vision for our congregation and where we stand in relation to that vision. It is out of this tension that the energy comes to move the process ahead.

There are three ways to reduce the tension:

- (1) Make progress toward the vision.
- (2) Distorting the view of current reality.
- (3) Diminishing the vision.

All provide relief from the tension, only the first leads to transformation. We as leaders have to keep the tension alive. "Vision is a clear, compelling and comprehensive picture of the preferred future to which God is calling His people".

Carl George "Prepare your Church for the Future".
What is our future? Let's articulate it!

14. We need to prepare a conflict resolution process to channel the passions that arise constructively.

3. There are four types of Renewal that have been identified:
 1. Personal Renewal: Jesus becomes real and the Holy Spirit lives through us.
 2. Corporate Renewal: The Church warms up and begins to live like a family.
 3. Mission Renewal: The Church realizes it is not here just to have a good time but has a clear purpose.
 4. Structural Renewal: The Church has to change for every 35% growth of an organization there is a need to re-design the structure so those things work smoothly.

Too little structure and we're like a jellyfish, a big "blob", struggle to get beyond a certain size without breaking up, to get things done, or to get anywhere.

Too much structure and we can't move because so much organization. We become like a robot, stiff, jerking and slow.

When we get the right mix we should be like an athlete.

Although all four aspects need to be constantly happening, it appears that in the life of VCFT we are moving strongly into the third and fourth aspects at this time. VCFT/WCCC/SVCC.

4. I believe the issue of community will be one of the most significant issues the Church grapples with over the next 5-10 years. As the Church grows, the only way to make this a reality is to organize around small groups. People find friendship and belonging, understanding and care, they have opportunity to serve, to identify and use their gifts, and to grow in the practical application of their faith as they discuss God's Word. When we have an adequate philosophy of ministry that is coupled with a good working structure, we will see results. One without the other is really useless. These small groups should not be optional. Probably one of the most strategic persons in the life of the Church will be the small group leader. Therefore a great need to identify/develop people who can do this. (Encourage, train, envisions). There is always something more pressing than leadership development. Other issues crowd it out so quickly that we have to be really intentional about this. Each leader needs to learn how to identify and nurture a 2IC and together their "span of care" should be between 16-22 people. Small groups are not "mini-churches", they should also be programmed from the beginning with the desire to grow and multiply.
5. A Church that does not have a ministry to the poor, dispossessed and broken will die slowly – no matter how good we may be in other areas.

6. The age group 20-30 constitutes an area of priority focus for the next 3-5 years.
7. The "Classics" are a vast source of experience, maturity, skill and resource that must be explored.
8. God is re-affirming to us the area of corporate prayer and both personal prayer and worship intimacy need to be constantly encouraged. Prayer groups, networks, cell group prayer, evenings of prayer, fasting and worship, prayer partners. A service 1-2 times a month for waiting on O and ministry.
9. We have to begin to focus the attention of the congregation on several related issues that are really at the heart of much of what has preceded. An environment of love, care, service, giving, extravagant kindness must be nurtured. A culture changes from a selfish consumer religion to one that affirms that we exist for others.
10. All that we do should be done as excellently as possible (it costs time, effort and sometimes money). We should keep tension with this that we have and as little complication as possible. We need to adopt the KISS principle.

"You tell me: what is nobler, what is loftier, what is a higher purpose in life, than devoting yourself to establishing and developing a community of believers that strives to fulfill the Acts 2 description of the bride of Christ? To creating a supportive and encouraging place where Spirit-led preaching brings a new, God-focused direction to people's lives; where believers gather in small groups to share their hearts on the deepest levels; where people compassionately walk with each other through life's problems and pain; where everyone feels empowered to make a difference through their spiritual gifts; where prayer, worship and the sacraments are lifted up; where the rich share their God-given resources with the poor; and where people ache so much for their irreligious friends that the church gets strategic and takes risks to reach out to them with the Gospel?"

LYNN & BILL HYBELS "REDISCOVERING THE CHURCH" p.163

Healthy Church BodyLife Traits

A Healthy Congregation

Vision

- Confirms the vision as God's
- Clarifies its understanding
- Develops shared interpretation
- Creates an urgency to respond
- Focuses on the future

Boundaries

Physical

- Meets at an accessible location

Group

- Affirms an identity that is distinct from other congregations
- Cultivates a strong sense of unity and belonging
- Works enthusiastically to reach new people.
- Expresses clear expectations of members and participants
- Assimilates new members well
- Enjoys being together
- Tries to reduce "drop outs"
- Screens out undesirable influences from its environment

Context

- Responds properly to changes in its context

Local community

- Is aware of the characteristics and needs of the persons with whom it should minister
- Improves the quality of life for persons in its community

Broader culture

- Understands the implications of cultural changes
- Models Christian community that contrasts with the world

Religious networks

- Cooperates actively with other churches and Christian groups

Heritage

Spiritual and relational journey

- Celebrates the memories of God's faithfulness and blessings
- Has reconciled with God for any past unfaithfulness
- Has healed from past conflict among the membership

Organizational history

- Draws from its history in positive ways that enhance learning and high morale
- Does things for sound strategic reasons and not just for the sake of tradition

Interaction with the context

- Has a good relationship and reputation with its community

Leadership

- Makes continuous changes in the church that are necessary
- Prepares enough faithful and effective leaders

Spiritual and relational vitality

- Discerns and participates in God's on-going movement
- Nurtures strong relationships among the members
- Manages conflict well

Accurate perception of reality

- Understands accurately its strengths and weaknesses

Plans to achieve a shared vision

- Agrees on how it will achieve God's vision for the next few years
- Aligns short-term plans and activities with the long-term vision.

Ministry

- Encourages and facilitates the consistent transformation of peoples' lives by God

Ministry implementation

- Develops faithful disciples of Christ who develop other faithful disciples
- Experiences meaningful worship together
- Has high-quality ministries and programs
- Offers effective ministry with persons who aren't members

Organizational design and dynamics

- Defines clearly the roles and responsibilities of leaders and groups
- Distributes authority in ways considered satisfactory
- Communicates well with each other
- Makes decisions effectively
- Provides many forms of small groups and organizations in which people participate

Resource development

- Inspires members to be good stewards of their time, money and abilities
- Involves members in service for which they are gifted, skilled and called
- Has an adequate meeting place

Feedback

- Gathers and evaluates information about how well our vision is being achieved
- Uses feedback appropriately to influence decisions
- Provides leaders with on-going feedback that affects their actions

VCF Tygerberg
Ministry/Strategic Planning
 October 1998

Suggested Process

Introduction

- Expectations
- Process:
 What do we want/expect VCFT to look like in the year 2005?
 Where are we now?(SWOT), Where do we want to go to?(STEEP, Mission, Vision, Values), How will we get there? (Key Focus Areas, Tasks)
- Outcomes:
 Mission/Vision/Values→to achieve our mission and realise our vision, we will continually focus on→ Key Focus Areas→specifically, by 2005, we will strive to accomplish→ Goals→verbalised expectations of each KFA, and we achieve our goals by pursuing the following activities over the next year→
 Specific tasks→who and when!
 Dynamic process
- Challenge – 2005 commitment
- Ground rules and 'Parking' area

Where do we want to go?

- What do you want/believe the church will look like in 2005?
- STEEP
- Mission
- Vision
- Values
- Excitement?
- Key Focus Areas(first pass)

Where are we now?

- SWOT
- Discuss and expand
- Any changes or issues?

How will we get there?

- Key Focus Areas(revisited)

- Verbalised Goals of each KFA
- Break down into Specific Tasks(who and when)

Conclusion

- Anything missing
- Where to now with process?
- Expectations revisited
- Closure



THE TYGERBERG VINEYARD

PURPOSE OF THE CHURCH

Every building is constructed to serve a specific purpose. Some are built to house travellers. We call them motels or hotels. Some are built to manufacture products which we consume. We call these buildings factories. One of the first things we should ask then is what do we want to do? How do we need to construct the building to effectively achieve our purpose? Before anything else happens we must know the reason for our existence.

Certain issues have arisen in the history of the Church which have caused us to lose our focus. Such things as rationalism, humanism, and materialism have taken us on a detour from our appointed direction. The Church's real purpose and reason for existence has, to a large extent, been lost. We need to renew and sharpen our focus to see the purpose of the Church as the Scriptures present it.

The key to the preaching of Jesus was the recurring theme, "The Gospel of the Kingdom" Matthew 4:23; 9:35 Luke 4:43; 8:1. This was the central message of Jesus. Wherever He went, He preached this *message* – the *words* of Jesus. He demonstrated the reality of the message with His *miracles* – the *works* of Jesus.

The idea of the KINGDOM OF GOD is *rooted* in the Old Testament. It was announced by the prophets. They saw and understood it to be a day when man would live together in peace – Isaiah 2:4; 11:6. During the time of the Divided Kingdom, the prophets began to talk about a time when God would come and purge the world of evil and sin. This they called the *Day of the Lord*. This event would usher in a *New Age* in which God would rule and bring about perfect peace. Amos described this *New Age* with terms which were common to everyday life – Amos 9:13 – 15. Isaiah, on the other hand, used other worldly language to describe this *New Age* – Isaiah 65:17. What was rooted in the Old Testament was the concept of this coming Kingdom. The terms, however, which the New Testament uses were not coined until the Intertestamental Period. During this period a new way to express this *New Age* occurred. It came to be known as the *Age to Come* and the *Kingdom of God*.

The Hebrew world view or mindset saw time on a linear basis. They saw time as continuing forever. This view of unending time was divided into two stages: *This Age* – which was evil, out of control, controlled by a malignant being and *the Age to Come* – which was good, harmonious, and to be ruled by God. This *Age to Come* concept came out of Israel's need to understand their real life experience (often experience precedes understanding). They were God's people, who had fallen apart (Divided Kingdom) and had been led into captivity. Only partially had they been restored (Restoration). Israel lived within the domination of other pagan kingdoms. The *Day of the Lord* which would usher in the *Age to Come* would be the time God would come and

vindicate His children. Jesus demonstrated this same world view at Matthew 13:36 – 43. Paul also uses this same terminology in Galatians 1:4; 1 Corinthians 2:6; Romans 12:2.

What was **rooted** in the Old Testament was **revealed** in the New Testament. As we said earlier, the Kingdom was both the *words* and *works* of Jesus. The Kingdom of God is correctly defined as the **rule** or **reign** of God. It is God's authority to **rule**. This idea is demonstrated by the story in Luke 19:11 – 12 about the nobleman. As the story is read one can see that the nobleman did not travel to another land to receive a **realm** to rule over; he already had that. His problem was that he wasn't a king. He went away to receive the authority to **rule**. This is precisely the meaning of the Kingdom – it is the **rule** of God.

The words of Jesus

The parables teach us concerning the Kingdom of God. This is what the third teaching section of Matthew's gospel discloses to us (Matthew 13). The background of the Jewish audience is helpful in understanding the teaching of Jesus about the Kingdom. The mindset of Jewish people was built on the attitude that the Messiah, the Anointed One who was to come, would break into the world and would bring about the *New Age*.

They expected this to happen in a military sense. John the Baptist foretold of the Coming One using this symbolism. When Jesus did not live up to John's expectations, he sent his disciples to question Jesus concerning this issue. Jesus did come preaching and demonstrating the Kingdom but folks simply did not understand. The Kingdom was here, but instead of destroying human institutions, it had come to attack the sovereignty and the rule of Satan. The parables were the tools which Jesus used to teach about the Kingdom. The Jews expected one thing, the destruction of human kingdoms. They received something else, the destruction of an evil supernatural kingdom. What they expected was the Messiah to come and bring judgement. Jesus did not misplace that expectation; He simply taught that it was yet future. Let's look at a quick summary of His teaching in Matthew 13.

- **The sower** – Matthew 13:1 – 9; 13:18 – 23
This parable suggests that the Kingdom has come into the world to be received by some and rejected by others.
- **The wheat and the weeds** – Matthew 13:24 – 30; 13:36 – 43
This parable teaches about judgement and separation of those who reject the Kingdom.
- **The mustard seed** – Matthew 13:31 - 32
The concept to visualise here is the contrast between the smallness and the largeness of the reality of the Kingdom. The presence of the Rule of God now is only a foretaste of what it will be in its completeness.
- **The leaven** – Matthew 13:33
This parable tells us that the Rule of God is the power of transformation.
- **The treasure** – Matthew 13:44 and **fine pearls** – Matthew 13:45 – 46
In these two parables the Kingdom is seen as something which is of inestimable value and should be sought over all other possessions.

- **The net** – Matthew 13:47 – 50

Here the same concept is taught as in the wheat and weeds, namely, the judgement and separation of those who reject the Kingdom. The Parables – the *words* of Jesus - teach us in pictures what the miracles – the *works* of Jesus – act out in reality for all to observe.

The works of Jesus

The miracles are the demonstration of God's **rule** in power to set things right, to make the old new. The miracles should be understood from the point of view of **conflict** or **attack**. Jesus and Satan meet at the very beginning of the ministry of Jesus. Satan is viewed as a supernatural evil being who is the head of a host of inferior evil spirits called demons. He is called the 'prince of demons' in Mark 3:22. The New Testament views Satan as the chief opposed to God's redemptive purposes. Jesus has come to do battle with him and bring the Rule of God where the Rule of Satan had been. In the temptation story, Satan claimed a power over the earth that even Jesus did not question. Paul calls him the 'god of this age' in 2 Corinthians 4:4. His activity is printed all over the pages of the Synoptic Gospels. The most characteristic evidence of Satan's power in the New Testament is the ability of demons to demonise man. One of the first encounters which Mark shares concerning Jesus, is His encounter with a demonised man in the synagogue at Capernaum. In Luke 13:16 Satan is the one who has bound a woman and made her look like a horseshoe for 18 years. Satan and his demonic force harassed mankind in many ways. They caused physical ailments - Matthew 9:32, 12:22; emotional ailments – epilepsy in Matthew 17:15,18; mental conditions – insanity in Mark 5. Jesus took Satan seriously. He saw himself at war with the 'strong man' - Mark 3:19b – 30. Every time He expelled a demon, he was winning the war against Satan and carving out the Rule of God in the world.

Power and authority

In Luke 9:1 Jesus gave His disciples **power** (*dunamis*) and **authority** (*exousia*) to cure diseases and expel demons. According to Acts 1:8 everyone can receive the same **power** (*dunamis*) from the Holy Spirit. **Power** is the ability, strength or might to complete a given task. **Authority** is the right to use the power God has given. The policeman on the corner does not have the power to stop cars. He does, however, stop them. He does so by the authority invested in him by a higher authority. We live between the times, between D-Day and V-Day, as Oscar Cullmann calls it. The D-Day battle occurred at the cross, while the V-Day will occur at the second coming of Jesus. We live between these two great events, between the times. We have been commissioned by Jesus to proclaim the good news – ie that the Rule of God is available. He has also instructed us to heal the sick, cast out demons, raise the dead, thus demonstrating that the Rule of God is available. We are some of the time cast in the role of the Great American hero, Superman, but most of the time, however, we are simply Clark Kent. Once in a while, as God graces us with one of his gifts or gracelets, we become Superman for the moment. At that point we can use the power given to us because of the authority given to us by god. We receive His power and authority to use, as members of God's army, to continue the mopping-up exercise between D-Day and V-Day.

The Kingdom and the Church

If the dynamic concept of the Kingdom is correct, i.e. the **rule** of God, then the Kingdom is not the Church. The Church is the people of God who live under and are governed by God's **rule**. The Church is the community of the Kingdom but *not* the Kingdom itself. We belong to the kingdom but we are *not* the Kingdom. The Kingdom is the **rule of God**. The New Testament does not equate believers with the Kingdom. The Kingdom created the Church, and the Church witnesses to the presence of the Kingdom. The Church cannot *build* the Kingdom or *become* the kingdom. It does, however, witness to the acts of God's Kingly Rule as it occurred in the *past*, as it is occurring in the *present*, and as it will occur in the *future*. The Church then is the *instrument* of the Kingdom. We are instruments in that the *words* about the Kingdom are spoken through us and the *works* of the Kingdom are performed by us. The **purpose** then of the church is to **witness about what God has said and done** (past), **what God is going to do** (future), and **what God is doing now** (present). The Church's **purpose** is to be the *instrument* through which God can **say** and **do** what He desired for His world. That desire is to bring mankind to wholeness: spiritually, physically, socially and emotionally. Our reason for existence then, our **purpose**, is to be the *instruments* through which God brings about His Rule on the earth.

For us at VCF Tygerberg

We see ourselves fulfilling this by taking Acts 1:8 seriously. "But you will receive power when the Holy Spirit comes on you; and you will be My witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth". God has placed us here and our priority is to care for, and establish his local church, to mature it and help it to grow. The intention is to provide a large, healthy base from which we can launch ministry in two directions. The first is our commitment to planting churches on our local, Northern suburbs area (Judea) as well as helping with this on a national level (Samaria). The other facet is mission. At present we have been involved in an ongoing way with the church in Zambia, but as things progress we will go to "the uttermost parts of the world".

No two Vineyards are identical. We meet in school halls, rented and owned churches all over the world. Each is unique. Yet all the Vineyards are like-minded in their approach to God and, because of that, we would all feel at home in each other's fellowship.

It is not always easy to define who you are, but it is sometimes necessary. This document is to let you know, in broad outline, who we are and what is important to us.

OUR MISSION

To be a community where anybody can encounter Jesus, become more whole and serve others.

- We want to be like Jesus - our main purpose is to worship God and enjoy Him.
- We want to know God and to grow in Christ. (Colossians 3:11 (LB); Romans 12:1 – 2)
- We want to heal and equip the people of God with training for life, ministry and mission (Matthew 28:18 – 20).
- We want to gather the lost and broken to an experience of the love of God (Romans 2:4; Matthew 11:28 – 29).
- We want to go out in His name and in the power of the Holy Spirit (Luke 10:3, 8 – 9 (LB); Acts 1:8; 1 Peter 4:10).

OUR VISION

Our vision is to be a biblically functioning, relevant and culturally current community of believers.

For us this means:

- A desire to experience and then express the life and love of Jesus. Demonstrating to all age groups and to all kinds of people God's grace in love, acceptance and forgiveness.
- The development of a loving family environment of committed believers who are constantly growing spiritually through celebrating God's presence in worship, teaching, ministry, training and small group interaction.
- A passion for the lost, broken and poor to experience the kingdom of God through serving others unselfishly.
- To be financially secure and use all available resources and giftedness so as to address with sensitivity the needs of the larger Tygerberg community.
- To be a giving church, involved in planting churches and mission.
- To be working with others, wherever possible, who are pursuing the kingdom of God.

OUR VALUES

Simply put, our values are the core of what make us who we are. They help us shape our thinking and our lives. We endeavour to allow all that we do as a congregation to be filtered through these values so that we may live more truly. Values are what God is speaking to us about at this present juncture and are not to be confused with our doctrinal statement of faith.

Servant Leadership/Servanthood

We believe that leadership is a function not a title, and is open to anyone in the church. Leaders are people who are anxious to be led so that they can lead; willing to be disciplined so that they in turn can disciple others; needing to be healed so that they can heal; and concerned to be taught so that they can teach. We recognise that leadership at any place in the life of the church should be exercised with humility, selflessness, grace, care for others and a sincere desire to build up the body of Christ. Leadership is one of the gifts Christ has given to His church and as such should be exercised in a spirit of service. We therefore believe that the church should be led by men and women with leadership gifts.

We believe that the church should operate as a unified community with men and women stewarding their spiritual gifts with the same servant attitude that Jesus showed. Serving one another and the community is not an optional extra.

Excellence

We believe that God is worthy of our very best, and therefore a growing spirit of excellence should permeate every activity. We believe excellence honours God and inspires people. Not perfection, but excellence with consistent evaluation, critical review, and a willingness to improve for the sake of the Kingdom of God are distinctives of growing ministries. We want to ask ourselves continually, "Is this good enough yet?"

People are more important than things

We are honoured by every individual, single or married, young or old, whom God adds to Tygerberg Vineyard. We aim to work together to build the church through maintaining mutual respect, honest, open and truthful communication, determined co-operation, and believing and speaking the best about each other. We value the people whom Jesus loves: the lost, the hurt, the needy, the distressed, the lonely - in fact every person, Christian and non-Christian alike, are valuable to God and therefore to us. We will therefore attempt to work together in unity, striving to create teamwork, and at the same time strongly upholding the equality of all human beings as well as celebrating their diversity. Genuine love and caring relationships are key to the life of every endeavour.

Extravagant Giving

We believe that every member is a minister who has been given gifts to be discovered, developed and deployed and therefore the giving of our time, energy and money is foundational in who we are. As with the concept of serving, extravagant giving is not an optional extra, but lies at the very heart of the Gospel and therefore at the heart of what we wish to embody in our personal and church life.

Simplicity

We aim to be incarnational in everything that we do. This means having one foot firmly planted in the spiritual dimension and the other firmly planted in the physical reality around us. We aim therefore to walk in the Spirit and see real, supernatural works of God, and also to function effectively and efficiently in the ordinariness of life. We want to be practical, down to earth, real people, who think clearly and logically, and plan effectively under the supervision and guidance of God's Holy Spirit. In other words we want to do nothing for "religious effect", but aim to keep every aspect of our personal and church life as focussed, simple, and easy to understand as possible.

Accountability

We believe that we are accountable to all that God calls us to be and do, and as such are therefore to be responsible and accountable to the leadership of the church and to each other. We want to live lives that are disciplined and developing in character. Therefore we cannot expect to get away with any type of behaviour that is unacceptable, without being called to give account.

Integrity

We believe that followers of Jesus should be authentic in every area of their lives. Personal authenticity, character and wholeness leads to a congregational ethic that embodies openness, honesty and faithfulness. We want to be a people of which the following two statements are true: "What you see is what you get" and "What we say is what we do".

Relevance

We believe that the church should be culturally relevant, while remaining doctrinally pure. We want to reach out to our community with the Gospel of Jesus Christ in a way that is sensitive, and that is understandable to the people whom we seek to impact. We want to use any means possible to creatively engage others. While seeking to explore new possibilities, we want to be true to ourselves, and to create an atmosphere of ease and of being "family", where we can speak, live and behave in ways that are normal and comfortable to us, and to which our culture can respond positively.

OUR PRIORITIES

In order to accomplish what God has called us to, it makes sense for us to focus on certain issues. In this way we hope to be more effective in our service of God and others. These then are our six most important priorities:

Worship

Our first priority as a people of God is to worship Him. It is an expression of our love for God. It is why we are alive. Our commitment to a lifestyle of relationship with God flows from our worship. It is to be our most truthful place with God. Somehow allowing us to say in public and quiet places, "We Love You". It is a time of repentance and a time of self-disclosure with God. And in this disclosure to God, we find ourselves able to disclose with others.

We desire to worship God with our whole being. We want Jesus at the centre as our Lord. We hunger for the fullness of the Spirit... His glory resting upon us! (Philippians 3:3; Hebrews 13:15; Psalm 42:1, 2; John 4:24; Psalm 63:1-5; Romans 12:1).

We desire Spirit-enabled worship in a style that is intimate, dynamic, culture current, and life changing. (1 Peter 2:4; Ephesians 2:19-22; 1 Corinthians 14:26).

The Word Of God

Jesus Christ is God's word. The scriptures are an accurate record of God's word to His people and we seek to teach them in a simple, inspiring, understandable and relevant way so that they may be applied to everyday life. We see it as truth to live by, and as reliable in all matters pertaining to life with God and with one another. (Romans 15:4, 11; Timothy 3:16-17; 1 Corinthians 14:26).

We aim to hear and obey God's Word to us... to be "doers of the Word" who are being transformed into the likeness of Christ. (Matthew 7:24-27; James 1:22).

Fellowship

We are family of God, one body in Jesus Christ, joined together as brothers and sisters forever. (John 17:20-23; Romans 12:3-5).

There is a release that happens in worship that opens us up and makes it possible for us to love and embrace people we would not have loved before. Therefore, our worship leads to fellowship and the goal of our fellowship is wholeness. This creates a need for community which leads us to place a great emphasis on meeting together in small groups.

It is here, that we become known and accountable to each other. We gather to worship, to learn to explore and share our gifts and to be healed. And, in effect, we're saying, "I'm never more whole than someone else in the fellowship." We are whole, we are mature, we are complete in so far as, and in so long as, all of us are whole, mature and complete.

It's all interrelated. Worship leads to community and community to wholeness. For our fellowship is not a superficial level of activity, but something much deeper, something that heals. Our fellowship should not create barriers for even though we have a name, there should be no "we are we" and "they are they" to us. We belong to the whole Body of Christ and as such, we must learn to love all the people God loves.

We seek to develop real, intimate, enabling friendships together, built on covenant love, mutual responsibility and faithfulness. (Hebrews 3:12-14; Philippians 2:3-5; Ephesians 4:11-16, Colossians 3:12-15).

[Children/ Teenagers/ Young Adults:]

We view this segment of the Vineyard not only as the future church, but also as the church right now. They are worth all the time we can invest. In many ways, they respond to the moving of the Holy Spirit more readily than us older and more sophisticated believers. We are constantly upgrading our ministry to children because we feel we cannot be anything less than excellent in reaching these that are close to the heart of God.]

Ministry

We believe that all Christians are called to serve Christ in the power of His Spirit, in ways that build up the local church. (1 Peter 4:11; 1 Corinthians 12:4-7; Acts 1:8).

Ours is neither to make names for ourselves nor to build lasting institutions, but to meet the needs of broken people through a ministry of mercy in our lifetimes. We believe there is a place where righteousness and mercy meet.

People come to us looking for a safe harbour. They are worn out, often anti-institutional. They may have, in the past, crossed the line of what is permissible and what is not, and have come up against an unrelenting, legalistic interpretation of scripture which expelled them from the church. Like a person without a country, they're now a people who, somehow, lost hope in salvation because they are outside the church community. Maybe they are divorced or remarried or have done something else that is considered out of bounds. Our fellowship should be a place where righteousness and mercy come together so that people are redeemed in spite of their guilt.

We are called to do the ministry of Christ in the world today, for example, to....

1. *preach the Gospel of the Kingdom*
2. *persuade men to repent and believe in Jesus*
3. *heal the sick*

God gives different emphasis to different groups within the Body, yet all fit together to produce spiritual results. In that light, we have a compassion to heal. We seek to extend the ministry of Jesus with signs and wonders and the preaching of the gospel by bringing healing to the sick, lame and hurting. Jesus has granted authority to His body to heal and preach the entire Good News, all of it: healing, freedom and salvation. It's really nothing less than the restoration of the fullness of the church.

4. *care for the poor and those in need*

Healing, wholeness, intimacy, worship and salvation are all part of our experience. And as we get healthy as a body, it becomes of major importance that we reach out to the poor. We must not miss our commission to minister to them. It is an expression of our health and understanding of what God has done for us.

5. *counsel those in need of God's wisdom*

6. *teach believers to follow Christ*

7. *give our resources to the work of Christ*

(Luke 4:18,19; James 1:27; Acts 26:18; Matthew 28:18-20)

Training

In our society, training has been viewed as education, but telling is not teaching and seeing is not learning....we must "DO".

We believe that all Christians should be trained to "do the works of Christ." (Matthew 28:18-20; 2 Timothy 2:2).

Therefore we must all learn to pray for the sick, minister to the poor, witness, or do any other activity according to the course of scripture. We have formal occasions for education, a place to gain the theory and doctrine of what we are doing, but we place a higher priority on a relational New Testament model. Jesus apprenticed His disciples.

We are committed to the "show and tell" model of "on the job" training, in which trainees are introduced to doing ministry functions with trainers and then are taught during and after the training experience. (Luke 11:1-4).

The principle thing we see about discipleship is that every Christian has been called to unconditional surrender of his total life to Christ. It is our desire, therefore, to have our intimate relationship with a living God, one which doesn't bring legalistic or judgemental attitude to bear, but one where we seek God's will for our lives in our everyday activities and associations, as well as our life goals and aspirations.

So it's not an attitude or an activity in which we are scrutinising one another, but an attitude in which, recognising who God is, we desire to please Him and to organise our lifestyle around Him. We aim to provide training for all aspects of responsible Christian life and ministry. (Ephesians 4: 11-16).

Sending

It is our goal to function as citizens of God's Kingdom, to explore all the authority, all the permission and rights that have been decreed to us by Jesus. We are salt and light and we want to set free those who are prisoners. God loves all mankind and we want to do the same. This raises two aspects of our perspective on mission:

1. Our primary calling in this regard is to evangelism and church planting. We want to find people and love them into the Kingdom. To this end we recognise that every person in

the church is sent: to our families and friends, into our workplaces and neighbourhoods and maybe even to the ends of the earth. Wherever God decides to place us we want to ignite people with the love of Jesus so that they will save their generation and change the world. We want to mobilise a massive missionary force to plant churches wherever the Holy Spirit calls us. He knows the right time and the proper place. He draws the unsaved and joins them to what He is doing in and through us. (Revelation 5:9; Romans 15:20).

2. We see church renewal as a part of our mission. We aim to renew, refresh and enable existing churches. God loves the whole church, and we see ourselves as part of God's plan in restoring the church to the end-time purposes of God. So our desire is to bring renewal to the whole Body of Christ wherever He takes us; and in doing so, we will be continually renewed. (Matthew 10: 5-15; Luke 9: 1-6; 10:1).

PRACTICES WE AIM TO INSTIL

Prayer Skills

- Prayer of Praise and Adulation (Psalm 34:1)
- Prayer of Petition (Philippians 4:6)
- Prayer of Intercession (Romans 8:26 – 27; 1 Timothy 2:1)
- Prayer of Tongues (1 Corinthians 14:14 – 15)
- Prayer of Faith – in healing and expulsion of demons (James 5:15; Mark 1:25)

Marriage and Family Skills

- Intimacy
- Communication
- Child-rearing
- Financial planning
- Life management

General ministry skills

Communication skills – the ability to speak

- The ability to witness – sharing your experience with others
- The ability to counsel – sharing the wisdom of God with others
- The ability to teach – sharing God's word with others.

Community skills – the ability to relate

- Ministry to the Lord
 - Worship
 - Fellowship
 - Obedient service of all kinds
 - Giving
 - Personal Bible Study
- Ministry to the Body
 - Laying on of hands
 - Exercise of gifts
 - Fellowship – sharing and relating to one another
 - Healing the sick – spiritually, socially, emotionally, bodily, demonic
- Ministry of the poor, lost, sick and broken-hearted.

SOME ASSUMPTIONS OF TYGERBERG VINEYARD

1. People really want to obey Jesus.
2. Random (and organised) acts of extravagant kindness lead people to repentance.
3. The Kingdom is the primary mission and issue of church life – not self-preservation or the perpetuation of church life.
4. Church life should equip people to manifest the Kingdom as Jesus described it.
5. Quality leads to quantity in everything.
6. A commitment to excellence produces confidence in ministry and in care.
7. The primary source of ministry ability comes from personal devotion and prayer and should be prioritised in our own lives and in our sharing with those to whom we minister.
8. The Kingdom conflict is a reality that cannot be escaped.
9. The primary foundation for healing in all dimensions is love. At the end of the day we long to be known as a loving congregation.
10. Placing expectation or preconceived notions about or upon individuals is always injurious and always works against healing.
11. It is normal for everyone in the fellowship to be giving of themselves in some ministry on a consistent basis in order for healing and growth to come to them.
12. The three non-negotiable elements necessary for anybody to grow in this fellowship are:
 - involvement in a ministry of a regular scheduled, ongoing basis (with either people, paper or things).
 - involvement with and commitment to a small group
 - consistent attendance at corporate worship.
 Being committed to these disciplines on a regular basis will provide soil for great growth in Christ.
13. Having a heart of compassion for the poor, orphans and widows is normal for a Christian. Also, to give consistently and generously as a church body is normal.
14. Suffering is a norm of life.
15. The Holy Spirit, along with the church, is able, willing and free to break in and carry on His work in non-spectacular, non-manipulative and surprising ways, in fact in any way He so chooses.
16. Convincing people of values that are consistent with the Scriptures and that lead to chosen behaviour consistent with the Bible is our aim more than the simple changing of our behaviour.
17. Each church group is a new creation and should have differing forms of style and practices suited to that particular group.
18. The primary goal for us as a church is “good gathering times,” rather than special interest.
19. Counselling should not be the emphasis of church life.
20. You cannot manufacture the Holy Spirit’s genuine working.
21. Most ministry involves focus, pinpointing and ridding ourselves of distractions.
22. Worship accomplishes something no other feature of human existence can.
23. Our view of God in ministry must be a God Who is for us, not mad at us (reconciliation). Who has received us (redemption), and Who has changed us and is now helping us to realise it (sanctification).

24. Each person in the fellowship is responsible for his or her own fellowship needs and follow-up.
25. Holiness and righteousness are the process of identity, rather than the process of law.
26. Conflict with one another in the body of Christ is part of the normal life of the church. Conflict within the fellowship is used by God to develop many positive qualities in Christians that are important and can't be developed without it.
27. Relationships are what hold people together in fellowship in the local church. People are not nearly as concerned about denominational loyalty as they are about having their need for relationship met.
28. The local church, and each individual, needs to give to be able to grow. Without a consistent giving of their time, money and energy, the church will, in short order, become stagnant. The church has one of its greatest felt needs, the need to give itself away to the world. We encourage everyone to give extravagantly and generously of all that God has given to us as this is the heart of the gospel.
29. One of the easiest groups in the world to encounter is the poor. As we go to the poor, we tap into a kingdom reality that will cause momentum within the local church. If we don't go to the poor on a regular basis, we are walking in disobedience to the clear biblical call to go to these people.
30. Leadership is a functional reality, not an appointment or democratic decision.
31. The mainstay of our worship is that which is to the Lord, rather than songs of teaching, triumph, or exhortation.
32. Planning is the first part of executing every task God has given us to do.
33. Prayer underpins everything we do.
34. Taking risks and "stepping out" in faith is part of growing to maturity and exploring God's purpose. We may at times make mistakes and fail but that's "OK".
35. There is a godly rhythm between contemplation and action that brings health.

ASSOCIATION OF VINEYARD CHURCHES

STATEMENT OF FAITH

We believe that God is the Eternal King. He is an infinite unchangeable Spirit, perfect in holiness, wisdom, goodness, justice, power and love. From all eternity He exists as the One Living and True God in three persons, of one substance - the Father, the Son, and the Holy Spirit, equal in power and glory.

We believe that God's kingdom is everlasting. From His throne, through His Son, his eternal Word, God created, upholds and governs all that exists: the heavenly places, the angelic hosts, the universe, the earth, every living thing and mankind. God created all things very good.

We believe that Satan - originally a great, good angel - rebelled against God, taking a host of angels with him. He was cast out of God's presence and as a usurper of god's rule established a counter-kingdom of darkness and evil on the earth.

We believe that God created mankind in His image, male and female, for relationship with Himself and to govern the earth. Under the temptation of Satan, our original parents fell from grace, bringing sin, sickness and God's judgement of death to the earth. Through the fall, Satan and his demonic hosts gained access to God's good creation. Creation now experiences the consequences and affects of Adam's original sin. Human beings are born in sin, subject to God's judgement of death and captive to Satan's kingdom of darkness.

We believe that God did not abandon his rule over the earth which He continues to uphold by His providence. In order to bring redemption, God established covenants, which revealed his grace to sinful people. In the covenant with Abraham, God bound himself to his people Israel, promising to deliver them from bondage to sin and Satan, and to bless all the nations through them.

We believe that as King, God later redeemed his people by His mighty acts from bondage in Egypt and established His covenant through Moses, revealing his perfect will and our obligation to fulfil it. The law's purpose is to order our fallen race and to make us conscious of our moral responsibility. By the work of God's Spirit it convicts us of our sin, God's righteous judgement against us and brings us to Christ alone for salvation.

We believe that when Israel rejected God's rule over her as King, God established the monarchy in Israel and made an unconditional covenant with David, promising that his heir would restore God's kingdom reign over his people as Messiah forever.

We believe that in the fullness of time, God honoured his covenants with Israel and His prophetic promises of salvation by sending his only Son, Jesus, into the world. Conceived by the Holy Spirit and born of the Virgin Mary, as fully God and fully man in one person, He is humanity as God inaugurating God's kingdom reign on earth, overpowering the reign of Satan by resisting temptation, preaching the good news of salvation, healing the sick, casting out demons and raising the dead. Gathering His disciples, He reconstituted God's people as His Church to be the instrument of His Kingdom. After dying for the sins of the world, Jesus was raised from the dead on the third day, fulfilling the covenant of blessing given to Abraham.

In His sinless, perfect life, Jesus met the demands of the law. In His atoning death on the cross He took God's judgement for sin which we deserve as law-breakers. By His death on the cross He also disarmed the demonic powers.

The covenant with David was fulfilled in Jesus' birth from David's house: His Messianic ministry, His glorious resurrection from the dead, His ascent into heaven and His present rule at the right hand of the Father. As God's Son and David's heir, He is the eternal Messiah-King, advancing God's reign throughout every generation and throughout the whole earth today.

We believe that the Holy Spirit was poured out on the Church at Pentecost in power, baptising believers into the body of Christ and releasing the gifts of the Spirit to them. The Spirit brings the permanent indwelling presence of God to us for spiritual worship, personal sanctification, building up the Church, gifting us for ministry, and driving back the kingdom of Satan by the evangelisation of the world through proclaiming the word of Jesus and the works of Jesus.

We believe that the Holy Spirit indwells every believer in Jesus Christ and that He is our abiding Helper, Teacher and Guide. We believe in the filling or empowering of the holy Spirit, often a conscious experience, for ministry today. We believe in the present ministry of the Spirit and in the exercise of all of the biblical gifts of the Spirit. We practice the laying on of hands for the empowering of the Spirit, for healing, and for recognition and empowering of those whom God has ordained to lead and serve the Church.

We believe that the holy Spirit inspired the human authors of holy Scripture so that the Bible is without error in the original manuscripts. We receive the sixty-six books of the Old and New Testament as our final, absolute authority, the only infallible rule of faith and practice.

We believe that the whole world is under the dominion of Satan and that all people are sinners by nature and choice. All people are under God's just judgement. Through the preaching of the Good News of Jesus and the Kingdom of God and the work of the Holy Spirit, God regenerates, justifies, adopts and sanctifies through Jesus Christ by the Spirit all who repent of their sins and trust in Jesus Christ as Saviour. By this they are released from Satan's domain and enter into God's Kingdom reign.

We believe in the one, holy, universal Church. All who repent of their sins and confess Jesus as Lord and Saviour are regenerated by the Holy Spirit and form the living Body of Christ, of which he is the head and all are members.

We believe the Jesus Christ committed two ordinances to the Church: water baptism and the Lord's Supper. Both are available to all believers.

We believe that God's kingdom has come in the ministry of our Lord Jesus Christ, that it continues to come in the ministry of the Spirit through the Church, and that it will be consummated in the glorious, visible and triumphant appearing of Christ – his return to the earth as King. After Christ returns to reign, he will bring about the final defeat of Satan and all of his minions and works, the resurrection of the dead, the final judgement and the eternal blessing of the righteous and eternal conscious punishment of the wicked. Finally, God will be all in all and His kingdom, His rule and reign, will be fulfilled in the new

heavens and the new earth, recreated by his mighty power, in which righteousness dwells and in which He will forever be worshipped.

This document is the result of approximately ten years of work. The need for a statement of faith arose shortly after the beginning of the vineyard movement in 1983. On one hand, we felt obliged to set forth our biblical and historically orthodox beliefs; on the other hand, we wanted to describe the values and priorities that make the Vineyard unique within the context of Evangelicalism.

As evangelicals, the Bible is our final authority for faith and practice. Therefore, the statements that follow reflect our best attempt to understand and live out biblical precepts. Upon further reflection, greater biblical insight, or increased wisdom through experience, these statements could be revised. Until such a time, the Association of Vineyard Churches Board of Directors formally adopts this document as our official statement of faith as of the board meeting in November 1994.

Todd Hunter, National Co-ordinator
Association of Vineyard Churches, Anaheim, California
December 1994

For those who may require it, the references used to compile this document are available at the church office.

CHANGE CONTINUUM

PRIORITIES :

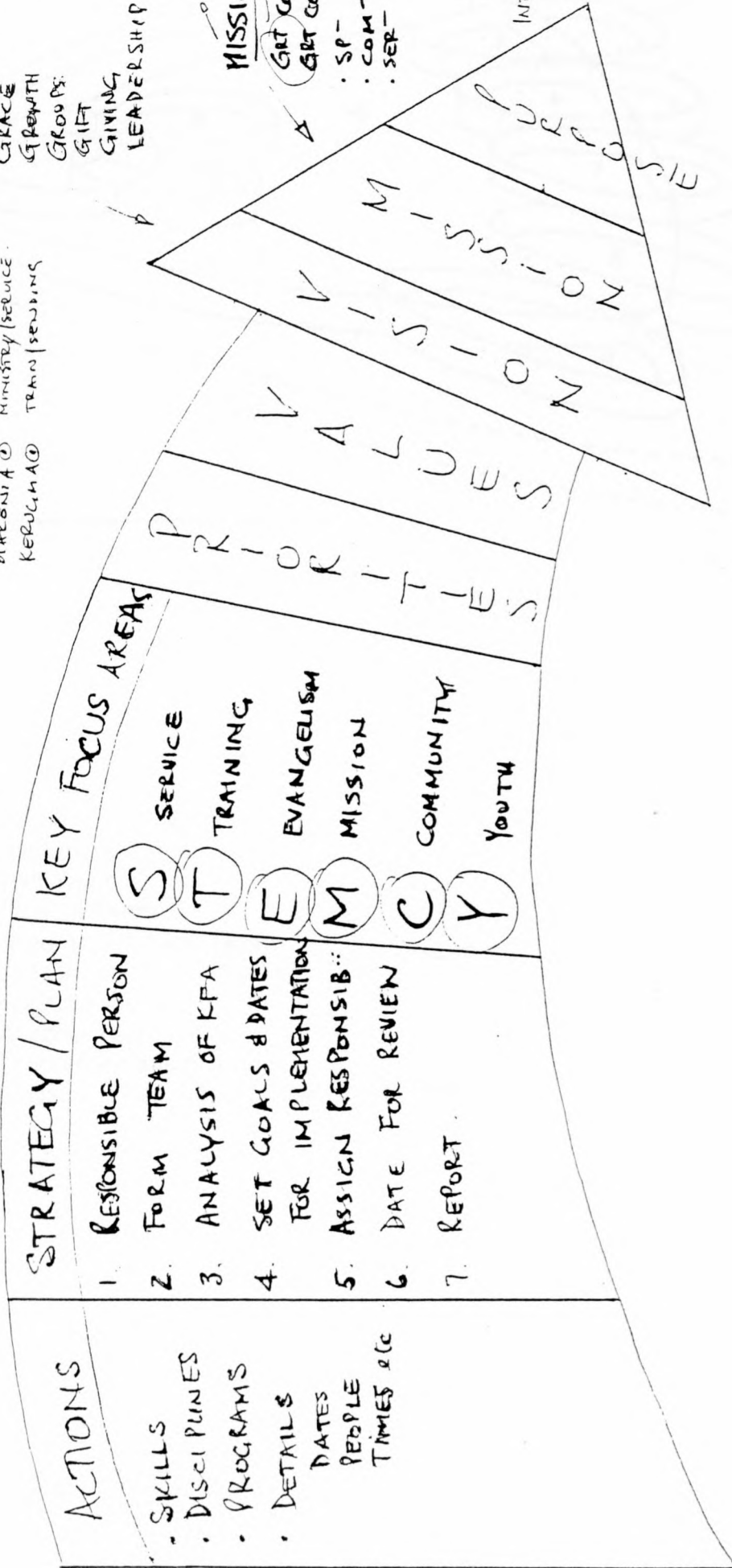
LEITOURGIA ③ - WSH
KOINONIA ② FELL
DIAXONIA ② MINISTRY/SERVICE
KERUCHIAO ② TRAINING/SERVING

VISION: 5 G's + L

GRACE
GROWTH
GROUPS
GIFT
GIVING
LEADERSHIP

MISSION & ^{of 20 individuals}
GRT COMMISSION
GRT COMMUNIT.
• SP-
• COM-
• SER-

INTEGRATION



WHEN
WHERE

WHAT WE DO

HOW WE DO IT

WHY WE DO IT

WHEN EVER
NECESSARY

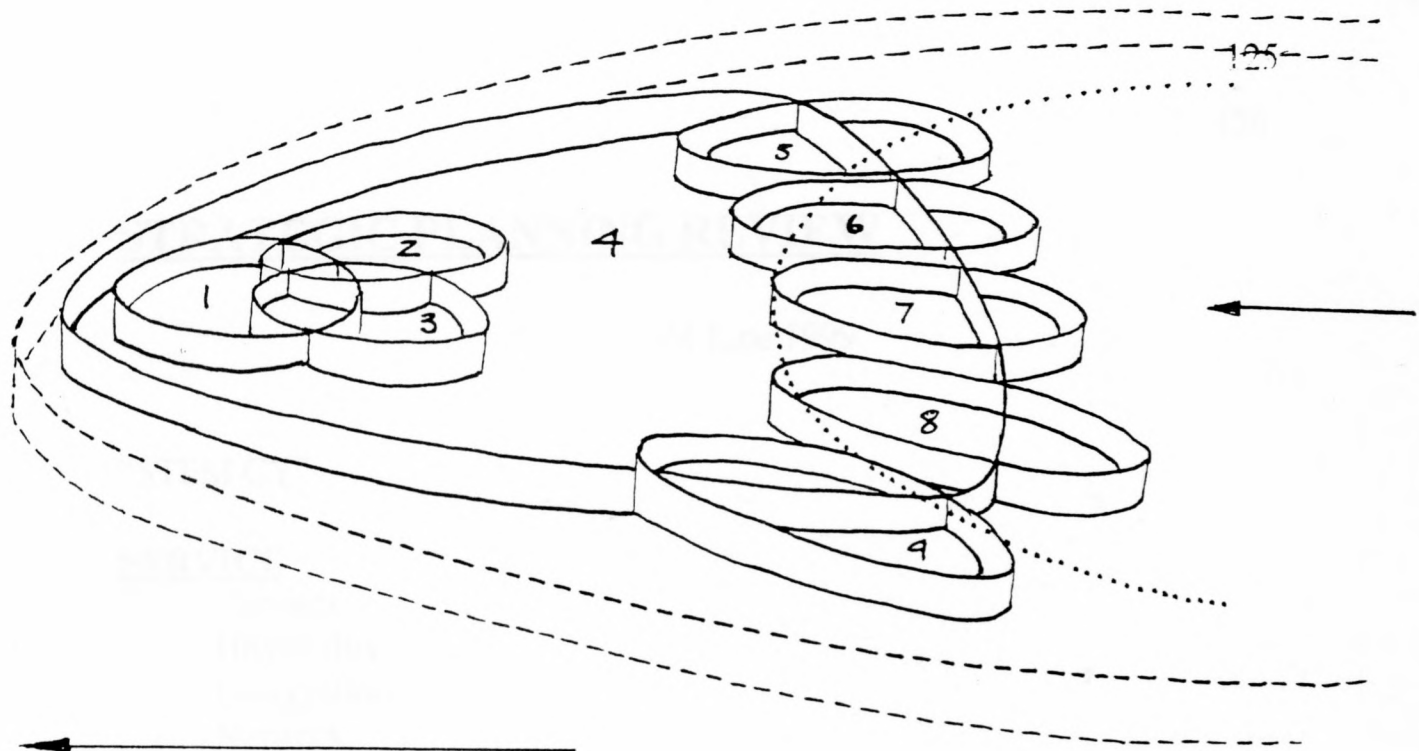
EVERY YEAR

2-5 YEARS?

VERY
Seldom

IF EVER

NEVER



1. Leadership Team
2. Staff Team
3. Finance Team
4. Strategic Planning Team
5. Cell Group Leadership
6. Youth Leadership Team
7. Worship Teams
8. Children's Ministry Team
9. Classics, Twenties, etc. Leadership Teams

1-9 = Core Community

STRATEGIC PLANNING REVIEW

24 June 1999

“STEM CY”

SERVICE

- Connect
- Hospitality
- Intergration
- Network
- Random acts of extravagant kindness
- Resources: staff, technology, structure, finance
- ‘Poor’

TRAINING

- Cells
- Leadership
- Seminars
- Contagious Christianity
- Network
- Spirituality
- Ministry Team

EVANGELISM

- Alpha
- Andrew Sunday – one Sunday a month-‘seeker sensitive’
- Contagious Christianity
- Socials
- Groups: Classics, Re@ct, etc.
- Seminars
- Prayer

MISSION

- Local
- National
- International: Zambia

COMMUNITY

Worship: Sundays

Materials

Skills

New musicians

Sound team

Team building

Cells: Policy

Training

Leaders

Resources

Support

Fellowship

Communication

YOUTH

Roots and Shoots

Next Generation

Re@ct / Revive

20-20

Ne(x)us